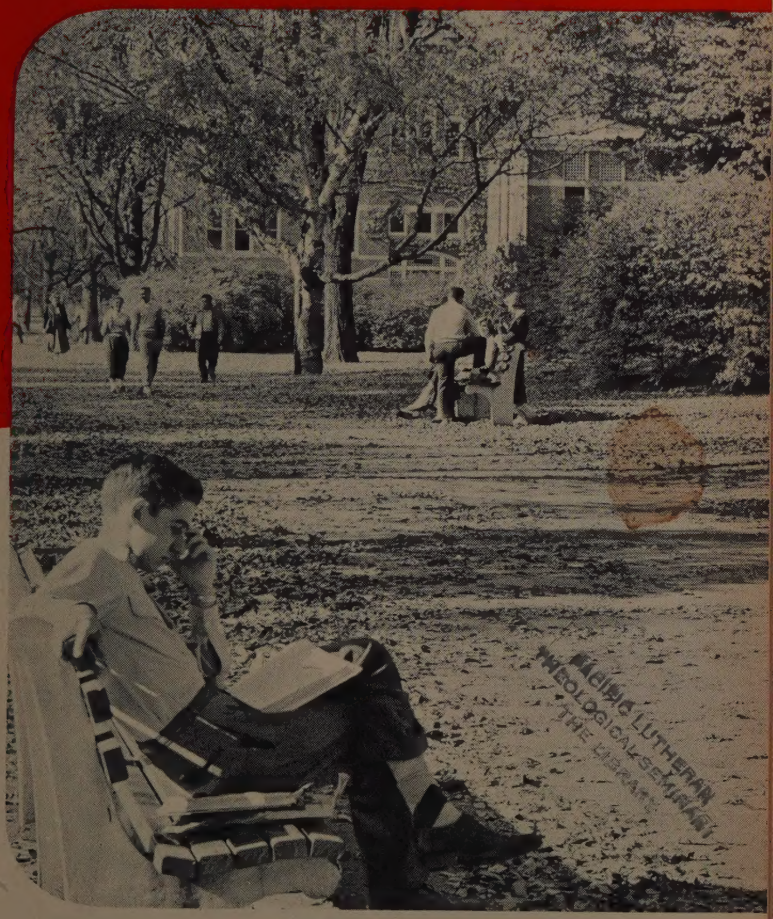
the LUTHERAN



LUTHERAN THEOLOGICAL SEMINARY

QUIET CAMPUS

School days begin again at church colleges

O, No. 2

OCTOBER 9, 1957

0 CENTS

Price of Disagreement

THE BUTTERFLY was very dead, its wings crushed, and Harold was angry. "Bobby spoiled this beautiful butterfly I had in my jar for my collection," he complained.

"Why did you do that?" the boys' father asked Bobby.

"It was so pretty," Bobby explained, "and I didn't want it to die. When I put my hand into the jar to pull it out, it got hurt like that."

"But I wanted it for my collection," Harold said, "so I could exhibit it at school."

THEIR FATHER hesitated for a moment. "You're both partly right," he said. "Only you're going to get nowhere fast unless you can talk things over and reach some kind of agreement."

A lengthy discussion changed no opinions. Harold continued to collect butterflies. Bobby kept on trying to rescue the captured insects.

When the night of the exhibit came, Har old had nothing but injured butterflies. H decided not to take any of them.

As the boys looked at several excellen collections, Bobby said apologetically, "I'm sorry I did it. I wish you had a collection too."

"The butterflies aren't living anyway, Harold commented, "and yet I haven't an collection to show."

THIS WAS A MOMENT their father ha been waiting for. "I wanted you boys to se for yourselves what happens when peopl even with good intentions spend their tim disagreeing. Whether it's in the home, o the church, or on the job, the results ar the same." Looking at Bobby, he asked "And what are the results?"

"You work hard," Bobby said, "but yo wind up with nothing accomplished."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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Some Little Rock clergymen talk plainly . . . Swedes are negative o
ordaining women . . . Princeton bars Roman Catholic chaplain . . . Depose
Hungarian bishop is UN delegate . . . Woman can't collect from archbisho

THE CHURCH IN THE NEWS

Churchmen speak in Arkansas

Spotlight of world interest blazed on Arkansas's Little Rock. If preaching and prayers in some Little Rock churches had been taken seriously, there would have been no violence.

Many of the city's clergymen did not dodge the explosive question of how Christians should react to integration. Most outspoken was the Rev. Marion Boggs of Second Presbyterian Church.

"For the church to remain silent when great problems of moral and ethical import are being debated," said Mr. Boggs, "would in my judgment amount to cowardice and a neglect of urgent duty."

Segregation, said Mr. Boggs, "is a hangover from slavery days, and the sooner it is eliminated from our minds and from our statute books, the better." He quoted the Presbyterian U.S. General Assembly resolution of 1954, stating that enforced racial segregation "is out of harmony with Christian theology and ethics." Some of you, he told his congregation, "will disregard everything I have said here this morning . . . There are also many loyal Presbyterians who want light and guidance from their church on this difficult and complex question."

Episcopal bishop appeals

Violence in Little Rock "stabs at the heart of churchmen and forces a cry of pain and compassion," Bishop Robert R. Brown wrote to all churches of the Episcopal diocese of Arkansas.

Violence "urges us to our knees i shame over our inability to exert an ade quate Christian leadership in this hour, he wrote. He said he had worked "be hind the scenes" with some leaders t find a way "to bring order out of chao and peace out of passion," but the effor "failed dismally."

He asked Episcopalians to refrai "from every word or deed which is no consistent with the teachings of Jesu Christ concerning the brotherhood o man."

Church people didn't say they favo racial integration, but condemned th disorder resulting from bringing Negr pupils into a white school. Fifteen mem bers of Westover Hills Presbyteria Church bought advertising space in th Arkansas *Gazette* to say they "deplor the unbridled passions aroused by suc mob action as now prevails in our com munity." They prayed that "our com munity may abide by Christian principle and peacefully, by legal and judicia means, accept or reject racial desegrega tion."

Some don't agree

Church people in Little Rock seeme to divide according to their prosperity Middle-class members of the large de nominations listened attentively to thei pastors' pleas for tolerance and non violence. Fringe sects, attracting th poorer people, were strong supporters o segregation.

Twenty-nine new members joined the Antioch Missionary Baptist Church on Sept. 29, reported the pastor, the Rev. L. D. Foreman. He said it was due to his opposition to integration. "My congregation is 100 per cent behind me." He is chaplain of a White Citizens Council.

A few Negroes tried to attend services in white churches in Little Rock on Sept. 9, but left quietly when they were not welcomed. Some came to Henderson Methodist Church and were asked to leave. They went away without protest.

Hays wants "tolerant approach"

Congressman Brooks Hays of Arkansas worked hard trying to patch things up in Little Rock. He conferred frequently with Governor Orval Faubus and once

"SOFTENING INFLUENCE," SAYS HAYS
He talked with Eisenhower about it

with President Eisenhower. He was too busy to keep a date to speak at a national conference of Southern Baptist men in Oklahoma City (he is the Southern Baptist president), but told a news conference that the race situation "requires a tolerant approach to the knowledge that a change is inevitable."

"I find," said Representative Hays, "that religion has been the determining power in the settlement of most of our conflicts." He said the Little Rock situation "needs the softening influence of religion." Governor Faubus is a member of First Baptist Church in Little Rock.

Swedes don't want women pastors

Fourteen men were on a committee assigned to bring a recommendation to the Church of Sweden assembly on the question of ordaining women to the ministry. They turned down the proposal emphatically.

The assembly, holding its five-week session in Stockholm, must take final action. The Swedish parliament has been favorable toward proposed legislation to permit women to be pastors. Parliament can't enact the legislation if the church assembly rejects the plan.

The most prominent woman leader in the Church of Sweden, Ester Lutteman, resigned from the state church in late September when it seemed likely that ordination of women would be rejected. She said the Swedish clergy are now more opposed to women as pastors than they were 30 years ago. "The church has become institutional, ceremonial, and exceptionally masculine," she said.

No priest at Princeton

The priest in charge of the Roman Catholic student center at Princeton University was shrill in denouncing the university's professors and administration. He said Princeton is a center of "moral and spiritual subversion."

"The teachings of some professors at

Princeton," said the Rev. Hugh J. Halton, "are doing more harm than all the writings of Karl Marx taken together. America has more to fear from the mentality of its educators than from Khrushchev and Bulganin."

Father Halton preached against Princeton in the Aquinas Foundation chapel, the off-campus center for the university's 375 Roman Catholic students. He placed ads attacking the university in the undergraduate newspaper, the *Daily Princetonian*.

Princeton answered Father Halton as the new school year began. It withdrew all "recognition, courtesies, and privileges" which are granted on the campus to chaplains of other churches. "Unfortunately," said Princeton's president, Dr. Robert Goheen, Father Halton "has conducted his ministry in such a way that the university can no longer feel he is entitled to claim even partial membership in the university community." Announcements of meetings at the student center are no longer permitted in the university's calendar.

Dr. Goheen said the university had been unsuccessful in persuading Roman Catholic officials to replace Father Halton.

In Germany, friendship

It rained when the Protestant congregation in Boehringen had scheduled the cornerstone-laying ceremony on its church building lot. The congregation is made up of 500 recent arrivals from the east in a solidly Roman Catholic community in southern Germany. There was no room where the congregation could gather indoors for their ceremony. The service would have to be called off and be rescheduled for some other time, they decided.

They were about to break up when the Roman Catholic priest appeared and invited the entire congregation to hold the service in the recently dedicated Roman church.

PRIESTS AT OBERLIN
With Episcopal Bishop Dun (center)

It was more than a polite gesture, the Roman priest explained when they were inside the church: "I'm happy to see a new holy place being built, for the place where the cross stands and God's word is being proclaimed is a holy place.

"The Evangelical refugees from the east will find a new home for their souls just as they are finding a new home for their bodies in our village. Our church and our little sister which is just about to be born stand under the same faith in the same God and the same Christ. May the Almighty bless their work so that all can live together in the peace of God."

In the U.S., confusion

There had been two Roman Catholic priests at Oberlin, Ohio, last month when spokesmen of 39 Protestant and Eastern Orthodox churches talked about unity. "A Catholic would be confused," reported one of the Catholics, the Rev. Gustave Weigel, "in trying to attach precise meanings to such words as 'church,' 'sacrament,' 'presence of Christ in the

Eucharist,' 'scripture,' as these words were used at the conference."

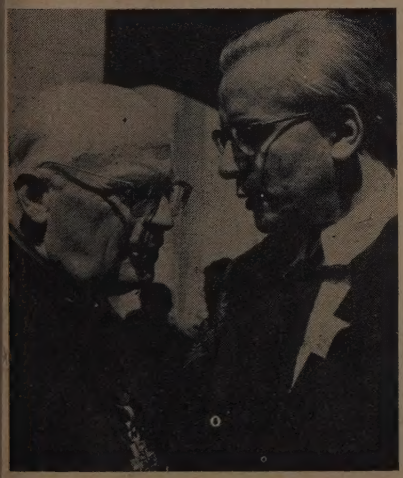
The "basic difficulty," said Father Weigel, "seems to be that all the participants in the conference took it for granted that they are in the Church of Jesus Christ." He said "this basic question is never faced openly and directly."

Father Weigel is a professor of theology at Woodstock (Md.) College. Also at Oberlin was the Rev. John Sheerin, editor of the *Catholic World*.

Janos Peter comes back

When Bishop Janos Peter came to America for the World Council of Churches assembly in 1954, he was under U.S. government orders not to step outside Evanston. He was a bishop of the Reformed Church of Hungary, and was suspected of being a Communist master-mind. When he made a brief trip from Evanston to Chicago for a special World Council event, FBI agents trailed him closely.

This month Peter was back in the U.S.



HE HAD AN FBI ESCORT
Janos Peter (r.) with Heinrich Grueber

as a Hungarian delegate to the United Nations general assembly. Nobody seems sure whether Peter is still a bishop. When the Hungarian rebellion broke loose last October, Reformed Church clergymen deposed him immediately, and called him "the worst kind of Stalinist." After the rebellion collapsed, the churchmen sent Peter assurance of their "affection and respect" and asked him to resume his church office.

Peter would think about it, he said. The Kadar government assigned him as president of Hungary's Cultural relations Institute.

Spock on God

The man whose advice on bringing up children is most respected by American parents these days is Dr. Benjamin Spock. This month in the *Ladies' Home Journal* he tells parents what to expect in their children's development of faith in God.

"A baby is born to be affectionate," says Dr. Spock. If parents show love for their child "his trust in them increases each month." As affectionate parents teach their growing child about God, the child loves God about as he loves his father.

From 6 to 12 years old, a child is fighting for independence from his parents, but "accepts his parents' convictions about what is morally right and wrong, and he will stick to his parents' church if they indicate that they have feelings about it." In the 'teens the youngster may question his parents' religion or ethics but "for the first time his religion acquires real personal meaning for him." He may turn skeptic and desert the church for a while in early adulthood, but when mature he comes back, behaving "very much like" his parents "in churchgoing as in everything else."

Difficulties develop, says Dr. Spock,

in 1) cases of children who don't have parents they can love. If a boy "has a father whom he cannot love at all, I doubt whether he will be able to love God." 2) In cases where parents are sharply divided in their religious beliefs and expose their children to quarrels about their faith.

Church Women gain 22,000

Membership in United Lutheran Church Women, the ULC's official women's auxiliary, has reached 150,000, Dr. Nona M. Diehl reported this month. She is the auxiliary's executive secretary.

Increase in membership has been 22,000 in two years, she said. There are 3,780 local ULCW organizations in the church's 4,443 congregations. Largest membership in any synod is in Central Pennsylvania, 18,298.

So far this year, the women are running ahead of their $1,050,000 budget for 1957, said Dr. Diehl. Most of the money goes to ULC home and foreign missions.

There are more Protestants

There were 60,148,980 Protestants enrolled in U.S. churches in 1956, according to National Council of Churches statistics reported last month. That isn't quite double the number of Roman Catholics—34 million. Including Eastern Orthodox, Jews, and others, the U.S. enrollment in religious groups is 103,224,954, which is 62 per cent of the U.S. population—according to the NCC figures.

The total reported as Protestant is much too low, *Presbyterian Life* calculated. Only Episcopalians and Lutherans include all baptized persons, including young children, in their enrollments. If other Protestants figured the same way, says *Presbyterian Life*, the total would be 26 million more. Protestants could claim 86 million in all, and only about 40 million in the U.S. would be classed as unchurched.

Want accurate census

To get reliable information on how many Americans consider themselves believers of some sort, church leaders have urged the U.S. Census Bureau to include in its 1960 question-asking, "What is your religion?" Such a question is asked in each Canadian census, and shows that many more claim to be Lutheran or Baptist than the actual enrollment of these churches.

Jewish leaders have fought vigorously against such a question in the 1960 U.S. census. Last month two strong Jewish organizations joined the ranks of those opposing the question. They are the Anti-Defamation League of B'nai B'rith and the American Jewish Committee.

"There can be no legitimate reason," these organizations say, "why the federal government should need information on the religious affiliations of its citizens." Religious beliefs, they say, "are basically a matter of individual judgment and not subject to objective verification." They assert that the "strength and vitality" of religion "flows in large measure from its independence from government," and when religion "comes to rely on aid from government it becomes weaker."

People aren't invited to church

Mrs. John J. McNulty fell down the steps of a Roman Catholic church in Miami in 1955. She has been in court with a $500,000 damage suit against Archbishop Joseph P. Hurley, claiming she suffered severe injury when pushed from behind by someone in the crowd leaving church.

The archbishop was negligent, claimed Mrs. McNulty, in failing to provide proper safeguards.

NATIVITY UP TO DATE
Joseph wears yellow sweater

Last month the Florida Supreme Court upheld the decision of a county court judge who ruled that Mrs. McNulty was not entitled to the $500,000. People don't go to church, the court said, because they are invited, even though "an invitation to enter and worship" has been "either expressed or implied."

The court said that "one who is present at a religious edifice for the purpose of attending a religious service does so for his own convenience, pleasure, or benefit." If church-going is not "for the benefit of the individuals who gather to do so, it would be impossible to explain their presence in such activities."

Since people go to church for their own benefit, they go at their own risk.

Mary in modern dress

Painters of biblical scenes have often modernized their characters, making them look as if they were people in 13th-century Italy or 19th-century Germany. But there was a shock in Mansfield, England, when a Nativity picture was unveiled in the Anglican Church of St. Mary the Virgin.

Joseph wears a yellow jacket with zipper fastening. Mary has her hair cut short. In other pictures, all painted by Arthur Fretwell, an elder in the temple in Jerusalem is dressed in collar and tie as he talks with the boy Jesus.

"I am expecting lots of controversy," said Mr. Fretwell, "but I am sure the pictures will give pleasure and inspiration to all who come to this church." Bishop F. R. Barry of Southwell said "people translated the New Testament into modern speech. Why not into contemporary art?"

WASHINGTON

By ROBERT VAN DEUSEN

IMPERATIVES FOR PEACE

THE TWELFTH National Conference on Citizenship brought to Washington almost a thousand people representing 500 national organizations. Pinpointing the threat of atomic war as a major concern of citizenship, they wrestled three days with the theme "Imperatives for Peace."

The keynote speaker was Dr. Raymond J. Seeger of the National Science Foundation, an unusual combination of scientist, philosopher, and active Christian layman. In a ringing challenge to materialism, he placed the foundation for peace on moral and spiritual values.

"Look up to God"

IN AN EMPHASIS unusual in that type of conference, and effective as coming from a layman and a scientist, Dr. Seeger spent a third of his speech in stressing the relation of religion to the building of a peaceful world. He summarized three imperatives for peace: "Stand up yourself" (individual and national integrity); "Lift up others" (sharing the world's burdens); and "Look up to God" (sharing God's purposes for the world).

Peace, Dr. Seeger said, is a spiritual achievement. It is not just a pyramid of international agreements. If agreements are to be kept sacred by men, men themselves must be bound by religion. Human ties alone are not strong enough to make a brotherhood out of a neighborhood.

He pointed out the spiritual note which marked our national beginnings. The early settlers built churches first of all. Franklin reminded the constitutional convention: "God governs in the affairs of men." Washington warned: "Reason and experience forbid us to expect that national morality can be maintained without religion."

This religious note runs through our national history, Dr. Seeger said. It is not that of forced belief, but of a personal attitude toward God which results in social expression. What we need is "not individuals who would loudly talk about God, but those who would quietly talk to God and let God speak to them—about His world, our one world!"

DR. SEEGER pointed out the danger of using Bible quotations out of context. Some public buildings have these words engraved on them: "Ye shall know the truth, and the truth shall make you free." But the preceding words are usually omitted: "If ye continue in my word, ye are my disciples indeed."

Men love to quote: "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." But they forget what comes before: "Many nations shall say, Come, let us go up into the mountain of the Lord . . . and He will teach us His ways and we will walk in His paths."

Describing a Peace Cross on the grounds of the Washington Cathedral, Dr. Seeger said, "Whenever I see it, I am reminded that the spiritual achievement of peace is often associated with the human suffering of a cross."

The keynote address left the delegates deeply thoughtful. Coming to discuss what *they* could do to bring peace to the world, they found themselves suddenly exposed to thoughts about God.

canadian affairs

WHO OWNS CANADA?

WITH A STEADILY increasing flow of gas and oil from their wells, wheat and beef from their farms, uranium and iron from their mines, and cars and cribs from their factories, it is little wonder that Canadians are tempted to exult: "The 20th century belongs to Canada!" But more than one economist is raising the warning question: "To whom does Canada belong?"

That question is prompted by three factors: the huge capital investment being made by U.S. companies, the increasing imbalance of trade between the U.S. and Canada, and the effect of U.S. surplus "give-aways" on Canadian markets. All three were dealt with in "the utmost frankness and good will" by Prime Minister Diefenbaker at a conference at Dartmouth College, New Hampshire, last month.

THE PRIME MINISTER pointed out that the heavy influx of U.S. investment has resulted in some 60 per cent of Canada's main manufacturing industries, and an even larger proportion of the mine and oil production being owned and controlled by U.S. interests—to the extent of almost $8 billion.

What makes the situation so serious from a Canadian point of view is the fact that this money is not lent to Canadian industry. It represents equity capital and means actual ownership of both resources and production facilities. It means too that the profits—estimated at one half of the earnings of Canadian business—go to the U.S.

A further disturbing feature is that, of the U.S. controlled firms in Canada, not one in four offers stock to Canadians.

In the light of this situation, the prime minister asked: "Can a country have a meaningful independent existence when nonresidents own an important part of its basic resources and industry, and are, therefore, in a position to make important decisions affecting the operation and development of the country's economy?"

THE SECOND disturbing factor is that Canada has always purchased more from the U.S. than the U.S. has purchased from Canada. This imbalance is reaching record proportions—$1.3 billion in 1956.

Chief reason for the difference is that the U.S. buys raw materials or partially manufactured goods, but sets up high tariffs which prohibit any major import of manufactured goods. This makes the Canadian economy "altogether too vulnerable" to sudden changes in trading policy at Washington.

The third pressing concern in Canada, said the prime minister, "is the question of the U.S. agricultural disposal program, and in particular, that of wheat."

The U.S. share of the world wheat market has been increasing because of American policies of surplus disposal. That increase has come about mainly at the expense of Canada's export trade, which has been decreasing.

The prime minister urged that there must be economic as well as military cooperation in the free world. This demands "recognition by larger nations of the effect of their economic policies on smaller nations. Freedom cannot afford to allow any of the free nations to be weakened economically."

Though speaking so straightforwardly, the prime minister emphasized that he did so only because it was his duty and responsibility to consider Canadian interests first. The Canadian government, he said, "is not now, and will not be anti-U.S."

—NORMAN BERNER

COLLEGES ARE INVADED

More students seek to enroll

than colleges have room for

"SITUATION WILL GET WORSE BEFORE IT GETS BETTER"

THIS FALL American colleges have received the greatest number of incoming students in their history. Nor is this a one-year phenomenon. College enrollments have been moving steadily upward in recent years. Most observers look ahead to 1965 and 1970 as the biggest years of all.

This rising tide of enrollments is due to two things. There are more people of college age than ever before. A greater percentage of these young people want to go to college.

This would seem to be a day of great prosperity for the American college. Instead, most educators are faced with great problems because of it, the greatest being financial.

No college or university collects in tuition fees the full cost of an education. Deficits have to be made up by income from endowments, gifts from alumni, and —increasingly in recent years—by gifts from business.

An additional problem is the shortage of college teachers. This is at least partly due to the attractiveness of higher paying industrial positions which lure the teacher from the campus.

THESE PROBLEMS face the administrators of Lutheran colleges. And they are making plans to meet them. Dr. Adolph J. Stern, dean of Wagner College, is typical of the Lutheran college administrator and his approach to these difficulties.

It's expensive to provide space for all who want to enroll. To keep up with the times, church colleges will need a lot of money.

Dean Stern believes that the supporting synods will demonstrate their belief in Christian higher education by increased financial support. This support

By ALFRED J. KRAHMER

Director of public relations, Lutheran Welfare Association of New Jersey, and formerly on the staff of Wagner College, Staten Island, N. Y.

will be necessary not only to meet current expenses but also to provide the means of providing the physical facilities needed to take care of the "tidal wave" of incoming students.

Most ULCA colleges are engaged in capital fund drives for the new buildings which they must have to provide classroom and dormitory facilities for those who apply.

Church support is of special importance because, while the church colleges have received some gifts from large corporations, many are reluctant to give to a college with a denominational label.

The shortage of teachers is especially felt on the church college campus because these colleges can't employ just any competent teacher. The essence of Christian higher education is a faculty devoted to the Christian faith. Dean Stern believes that a more concerted effort must be made by the church to recruit teachers for its colleges and that the church colleges ought to organize a pool of available teachers so that more of these can be kept in the church college rather than be lost to the secular college or industry.

THE CHURCH COLLEGE faces one special problem in this day of great growth. A close, intimate relationship between faculty and staff and the student has always been one of the marks of the Christian college. Special efforts will have to be made to preserve this intimacy.

At Wagner, Dean Stern feels that real progress has been made in that direction. In the English, chemistry, and several other departments, a plan has been worked out which separates the class instruction into two categories. A class meeting three times a week, for example, will meet once as a large group for lectures but will separate into smaller seminar groups for the other weekly sessions.

Dean Stern recognizes that the Lutheran college has a special obligation to serve Lutheran students and says that Lutherans have always been given preference for admission and scholarships—all other things being equal. He feels, however, that pastors should recommend early application by all prospective students since the colleges cannot accept late-applying Lutherans when capacity has been reached.

LARGE ENROLLMENTS will also put a heavy burden on the college chaplain, a central figure on the church college campus. Dean Stern feels that the large number of pre-seminarians in the Lutheran college can be put to work to help the chaplain. Such service is also good experience, the dean points out.

Dean Stern, far from worrying about the increase of students, rejoices in it. He has seen Wagner grow from a college of 300, when he came in 1942, to an institution enrolling more than 1,600 in its graduate, undergraduate, day, and evening sessions.

The dean believes in Christian higher education and has proved that by rejecting offers to lure him from the Wagner campus to use his great knowledge of chemistry elsewhere. He admits that the tremendous growth of the college has resulted in "growing pains" but he is confident that the churches of Wagner's two supporting synods—New York and New England, and New Jersey—are more aware than ever of the importance of Christian higher education and will offer the larger support which the greater enrollment demands.

The large number of students going back to the local churches will prove good ambassadors for the college, he believes. He also thinks that the large number of pastors and laymen who have

been attending functions on the Wagner campus, like the recent laymen's family weekend, and the pastors' institute, have helped to bring the campus into the life of the local congregation.

"Larger enrollments do not of themselves bring prosperity," he noted, "bu the church college accepts the greate enrollment as a blessed responsibility an a greater opportunity to serve the churc which brought it into being. Let the tida wave come. We'll be ready for it."

"I Can't See the Ministry—

. . . AT LEAST, NOT FOR MY SON"

Fathers these days don't want their sons to get into such a poorly paid profession

ANDY PLUNKED HIMSELF on the seat nearest my desk in my office.

"I wonder," he asked, "what you guess is the greatest obstacle to convincing young people to devote their lives to the work of the church?"

I thought about it for a minute or two.

"The young people themselves."

"That was true once," Andy said. "But I'm beginning to find worse obstacles than that."

"I'll try again. How about the employers or teachers that young people have?"

"No, not that either. Something les likely, on first thought."

I MUSED ABOUT it for another thirt seconds and then gave up.

"Don't know. Tell me."

"Parents," Andy said.

"Parents!" I said in surprise.

"Yes, parents. The more I work wit some of these kids the more disgusted get with parents." Andy Boswell is religious counselor of young people o college age, with an office in the chape of my university. I respect his opinions

"I'm glad to know that teachers aren so bad, then. I had the idea that the sci ence teachers in high schools and college were being tough about religion."

By ROLAND E. WOLSELEY
Professor of journalism, Syracuse University

"Of course," Andy said, "some are ough. So are some English teachers. You can't beat the parents, though."

Not long ago, he said, he was at a dinner where many of the people around him didn't know him. It was a group new o him, a discussion club, made up of ypical suburban residents: engineers, chemists, doctors, lawyers, teachers.

"During supper," Andy said, "the conversation got around to young people and what they want to be, these days. The woman next to me, wife of a man in forestry work, switched the conversation.

" 'My husband's terribly upset,' she said, 'because our daughter wants to go nto what she calls "Christian educaion." '

"I asked: 'But why's your husband so upset? Is this bad? I should think parents would want their children to do something like that.'

"She saw the point. 'I agree with you,' Mrs. Forestry-Man's-Wife said. She seemed a little encouraged to find someone on her side.

"A woman across the table had heard his much and asked the daughter's age, which turned out to be sixteen.

" 'That's nothing,' said the Tall One. Our daughter's eighteen and what do you suppose she wants to be? A social worker. And is my husband worried.'

" 'But what's he worried about?' I asked. And then I turned to Mrs. F-M and asked the same question, again.

" 'He's afraid,' she said, 'that she'll become narrow-minded and bigoted.' "

AT THAT, Andy told me, he was really riled. He asked if that meant that most religious workers are bigoted and narrow-minded. And she had answered, "Of course not."

" 'Then why is your husband so afraid your daughter will be?' " Andy asked. He told me that he was tempted, just then, to give the answer, which was that probably the girl's father was ignorant of religion or narrow-minded about religious folk.

By this time I understood Andy's point well enough. I began to raise questions.

"Is it usually the men who take that attitude of not wanting their children to go into the ministry or some other kind of religious or social work?"

He nodded.

"How do you explain it?" I asked.

"I suppose it's that men usually have to earn the living for the family and they want their children to be secure financially. If they've done well themselves they often don't want their children, especially boys, getting into an occupation that may give them financial problems. A few may even feel that if a boy becomes a pastor his education will last that much longer and he will be so badly paid in the long run that he may become a liability to his father."

"BUT HOW about the girls?"

"Both the father and the mother," he answered, "think of the hardships the girl may have to face. Like being a missionary and having to risk her health. Or maybe becoming an old maid."

"What can be done about parents?"

"I guess they've got to get religion. Especially the men. Wouldn't you think a father would be proud of a son for wanting to give his life for Christ? To devote a lifetime to good works in the name of the Lord?"

I knew he wasn't expecting me to answer the questions. Instead, I raised another. "What's the solution?"

"More missionary work. Home missionary work," Andy said, and then grabbing his hat went off, promising to meet me for lunch the next day.

WHO TAKES CARE OF OLD PEOPLE?

More live longer, and church homes face problem of meeting their needs. One home is trying out a nonresident plan

By GRACE HARTMAN GEIGER

As Oct. 31 approached, Sally Hendricks looked forward with mingled emotions. On that day she would retire from her job in a large department store—a job she had held 30 years. She enjoyed her work and contacts with the public. But it would be pleasant to have some leisure.

She would have social security and a pension from the company. But with no family—no one close to her—she couldn't help wondering what would happen as she got older.

It took many months, after that memorable day of leaving the store, for Mrs. Hendricks to adjust to the new situation. It was nice to have time to watch television, read, and to do the countless little things she never could crowd in after a day at work. There was time, too, to attend more meetings of organizations at her church. The Sunday school class she had been teaching for many years continued to be one of her main interests.

But there was the disturbing thought of the future. Mrs. Hendricks never had any children. She had been a widow many years. She was not lonely, for she had many friends, but they had their own lives to live. Suppose she would take sick? There was no one really close to take care of her.

Finally she made up her mind. She sent for an application to the Lutheran Home in Germantown, an outlying section of Philadelphia. Many times through the years she had attended the garden parties and other events at the home. She liked the beautiful, well-kept grounds, the efficiency. She felt that this was the place to which she should turn for help in her old age.

She passed the physical examination, and then sat back to enjoy herself, comforted by the thought that her name was on the waiting list. After she had been on the list several years, the social worker came. "We'll have a vacancy for you in about two months, Mrs. Hendricks."

Mrs. Hendricks, then past 70 and looking much younger, was, as she puts it, "flabbergasted"!

"But I don't think I'm ready. Who knows? I'm in good health. I may not really need to go into the home for a long time."

"Then," the social worker suggested, "perhaps you'd like to be put on the nonresident list. You are eligible, you know."

That's what she decided. "It's a wonderful idea, this nonresident plan," Mrs. Hendricks says. "It gives one a sense of security. I'm not ready to give up my apartment, my Sunday school class, my other church activities. I'll go on as long as I can. I keep in touch with the home through the social worker. And I know that if the time comes when I can't take care of myself, they'll find a place for me."

BEING ALONE in the world is a big problem. It gets bigger every year, as more people—due to improved medical science—live longer. Such a place as the Germantown Home has been compelled to think hard about how to meet the situation.

Even if new buildings are constructed (and the home is now campaigning for $750,000 for this purpose), there wouldn't be room for all the elderly Lutherans who want to enter. In many cases it isn't urgent that they enter. Some new plan would have to be found.

The new plan—establishing the nonresident department—was put into effect by the Germantown Home in 1952. The director was Leila Fuhrmann, who had been on the staff of the Pennsylvania Department of Public Assistance.

For years the home had kept in touch with those on its waiting list, sending them Christmas and birthday cards, for example. Checking the list showed that some had already entered other homes. Some had made satisfactory living arrangements with relatives. Miss Fuhrmann got the facts by visiting all whose names were on the list.

Usually it has been several years from the time an individual applies for admission to the home until a place is available. People put in their names with this in mind, often a long time before they consider it really necessary.

Getting old people back in shape for useful living is the chief business of the home

MANY OF THESE people, although advanced in years, are still working. Others are financially independent due to pensions or savings. Under the new plan, these people know they are a part of the home program. The social worker visits them, helps them with their problems—such as budgeting, employment, health, and guides them to health-care agencies. She encourages them to participate in community and church activities, or perhaps secure living quarters when a change should be made and there is no vacancy at the home.

Although living away, they are considered part of the "home family." They come for visits, take part in worship and club activities, attend an occasional dinner or special event. In this way adjustment to the home is more satisfactory when the nonresident is finally admitted.

Nonresidents know, too, that if their circumstances change, so that it is necessary to go into the home, arrangements will be made to make a place for them as soon as possible.

Miss Fuhrmann continued as head of the nonresident department for several years, and was succeeded by Ruth Babcock late in 1954. She had been a teacher, social worker, officer in various

religious organizations, and brought to her job an understanding of the problems of older people and knowledge of many resources on which to draw in helping them. A good part of her time is spent in visiting, since her territory takes in the whole Ministerium of Pennsylvania.

THE SITUATION at the Germantown Home has changed drastically in the past 30 years. In the early 1900's it sheltered 200 children and 50 aged persons. Through the years these figures have reversed themselves. At present the home cares for 35 children and about 190 aged persons.

This reversal is in line with the trend to place children in foster homes, where they will have family life in a small closely knit group, and to care for those of advanced years in an institution where doctors, nurses, and social workers are able to meet their needs.

At present there are 99 on the waiting list. Many couples are separated by death, leaving one to be taken care of, in most cases the woman. At present there are only eight single men in the home. There are two couples. The rest are women.

"The waiting list is arranged in four classifications on the basis of health and room assignment," says Miss Babcock. "There are several three-story houses. These are for people well enough to go up and down stairs and do a little housework.

"It gives these people the feeling of being on their own as they help with light household duties.

"The next group are in the main building which has an elevator. These are people who can take care of themselves but can't climb steps—heart cases, high blood pressure, some who must use canes.

Occupational therapy means giving people something to do and helping them keep up their enthusiasm and develop new skills

"The third group, in another building, need a little nursing care. Some have arthritis, for example, and can't put on shoes and stockings, comb hair, put on a dress—they need some help in getting dressed. There are nurses on duty in this building.

"The fourth classification is in the infirmary where the chronically ill receive full nursing care. The Lutheran Home takes people even when they are infirmary cases. (Exceptions: mental illness and T.B.) Capacity of the infirmary is 43 beds, which is not sufficient."

The nursing staff for the institution numbers 25. Also available are the services of physicians, dentists, a chiropodist, an ear, nose, and throat specialist, psychiatrist, and ophthalmologist.

On the combined lists—nonresident and waiting—70 Lutheran congregations are represented, 27 outside Philadelphia. One requirement for getting on the waiting list is membership in a Lutheran church for at least three years. Another is that the applicant be at least 65 years of age.

There are many reasons why people want to enter the home. One woman

told Miss Babcock, "I have a large family and 12 grandchildren. I need some peace and quiet."

Others have the problem of loneliness, a feeling of uselessness or rejection, or the need for health care and help with their everyday living arrangements. People such as these often take on a new lease in life when they become a part of the nonresident department and know that they have someone to help share their burdens.

Not all nonresidents have adequate incomes. From time to time some are provided with gifts such as food or clothing. These are sent from supplies at the home.

When baskets were given out last Thanksgiving, one recipient told the social worker, "I was so happy that I cried for two days. I never had a gift like that in my whole life."

THE MAIN BUILDING, part of which dates back almost 100 years, has recently been modernized and enlarged. This made it possible for 42 more people to be admitted, so that the waiting list was cut almost in half.

The story of Mrs. Martin is a bit different from the average. Hers is not one of going into the home to spend the rest of her life. She was in fairly good health when she came to Germantown several years ago. But before long things began to happen in her family. Her daughter took sick. Arrangements were made for Mrs. Martin to go each day from Germantown to her daughter's to take care of the home while the son-in-law was at work. The daily traveling back and forth began to be a strain.

Finally one day Mrs. Martin went to the superintendent. "I'd like to get a release from the home," she told him. "I'm well enough to do this housekeeping for my daughter and son-in-law. They need me. Is it possible," she asked, "for me to go on the nonresident list? If I need to come back, can I be considered for re-entry?"

Main building got a complete overhauling

The superintendent's reply was reassuring. "I'd like to see many more do what you are asking to do," he said.

This is something in the nature of a dream for the Rev. Walter Harrison, superintendent of the home. He is, to say the least, very enthusiastic about the nonresident plan. The success of this venture makes him feel that, in time, many will be able to do what Mrs. Martin did.

"Why not?" he asks. "Here at the home our people are given the best food, care, and medical aid. Many have improved in health. Perhaps, as time goes on and the nonresident department continues its good work, it may be possible to see this idea put into effect—of many coming into the home, receiving occupational therapy and physiotherapy, taking part in the club activities, then later going out again on their own to fill useful places in the community."

Incidentally, Mrs. Martin stayed with her daughter as long as needed, then moved into a small apartment, and is leading an active life in her church and community. The future? "Well," she

says, "I'll stay on nonresident as long as I have my health. I've gotten myself a part-time job. But when the day comes that I can't take care of myself, I'll ask to re-enter the home."

GERMANTOWN HOME is looking to the time when homes for the aged will concentrate on being resource institutions for medical care and rehabilitation of the aging. In line with this the home has taken steps in recent years to expand its health care service. Oxygen therapy under the direction of skilled nurses, intravenous feeding, heat therapy, special diets, and occupational therapy, all under the supervision of competent physicians, are parts of this health program.

Time does not drag for those residents of the home who help to stuff envelopes when publicity is to be sent out, for example, or who sort stamps which have been brought to the home (to be sold to a stamp collector and the proceeds put into the "chapel fund").

There is the altar guild. Singing in the choir is a great satisfaction for a number of guests. Not only does the choir take part in the services at the home each week, preparing anthems from time to time, but there is at least one concert a year to work on. There are articles to be made to sell at the garden party.

When modernization of the home is completed (that means when the $750,000 campaign reaches its goal) many more rooms will be available. It may be possible to wipe out the waiting list. "Of course," Miss Babcock says, "the applications keep coming!"

PRAYER OF ONE CALLED TO SERVICE IN THE CHURCH

HEAVENLY FATHER, we invoke Thy blessing upon us as we gather to continue our fruitful labor in Thy service. Stir up our hearts and minds, we pray Thee, that we may be continually reminded that we have been especially chosen among the millions of members of Thy church to fulfill in efficient action the sincere compulsion of their hearts to advance Thy kingdom here and throughout the world. Thou canst do all things and, therefore, we implore Thee to make us worthy of this responsibility. May we use to their fullest those talents with which we have been endowed, and by the inspiration of Thy Holy Spirit multiply these meager talents of ours. Help us to find the right and expedient action and to avoid what seems expedient to the eyes of man when it is wrong in Thine eyes. Help us to distinguish between firmness in principle and stubbornness in opinion. And above all teach us that service to the church apart from service to God is blasphemous and futile. And, finally, after we have done our modest best, grant us Thy mercy and forgiveness for our many frailties and shortcomings. We ask in the Name of Thy dear Son, Jesus Christ, our Lord and Saviour. AMEN.

This is the prayer of Judge James F. Henninger at the United Lutheran Church Executive Board meeting on July 12.

WHEN A WOMAN or a man is not afraid of age, that person often attains a dignity and a beauty which more than compensates for youth.
—GERALD KENNEDY in *The Christian and His America* (Harpers)

Doctors Did the Talking

THE MEN LOOKING from behind the glass partition into the operating room watched with rapt attention as the surgeon performed his task. They wore the regulation surgical gown and mask and asked the questions students are expected to ask. But they were not medical students. They were pastors enrolled in a three-week clinical course at Herrick Memorial Hospital in Berkeley, Calif.

Reasons why they had taken time from their pastoral duties to gain some clinical experience in the art of ministering to the sick were many.

Some had a difficult, ingrown, rigid group for a congregation and wondered if they were at fault.

Some told of being confronted with incidents of mental illness, marital conflicts, alcoholism, and wondered what to do about them.

Some wanted to know more about advances in surgery and in treating cancer and heart disease.

Close contact with doctors and patients offered valuable experiences. "A remarkable rapport was established with this group," one participant said. "Openness and honesty prevailed. Men whom I would criticize under ordinary circumstances because their viewpoints were so far removed from my own, I came to accept for what they are."

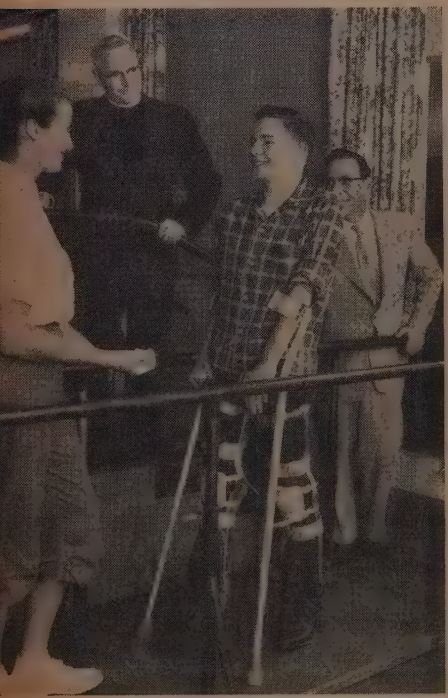
THE PASTORS toured the hospital and became acquainted with the psychiatric

By LEROY B. FUTSCHER

Pastor Futscher is chaplain of Lutheran Welfare Service of Northern California

Quick pace and relaxed mood marked the discussion periods in conference room

ward and rehabilitation department. They viewed surgery, discussed the values of an autopsy with a pathologist, and attended seminars led by medical authorities on various illnesses and their effects. Subjects discussed ranged from heart disease and cancer to psychosomatic illnesses.



Important were visits to the sick in the hospital where classroom teaching was put into practice. Small group-seminars were held to discuss each pastor's procedure in his ministry to the sick. The course also touched on group dynamics of congregational life and on marital and premarital counseling.

Several institutions combined forces to make this graduate course possible. They included Pacific Theological Seminary, Pacific School of Religion and the Lutheran Welfare Service of Northern California. The 14 participants came from California, Oregon, Washington, and Canada and represented seven denominations.

DURING THE PAST DECADES, seminaries have become increasingly aware of their students' need for clinical experience in general and psychiatric hospitals and penal and rehabilitation institutions. This

Pastor Robert Wheatley (ULC) watches physical therapist at work with post-polio patient

new development in theological training places ministers and seminary students in a setting where they can learn through experience.

Some Baptist, Congregational, and Episcopal seminaries require three months of clinical training for the bachelor of divinity degree. There are now 63 clinical training centers in hospitals and penal institutions in the United States. In line with this development, seminaries have staffed their faculties with men who hold degrees in pastoral care and psychology of religion. Pacific Lutheran Seminary has a professor of pastoral psychology who is both an ordained minister and a psychiatrist, Dr. Paul E. Morentz.

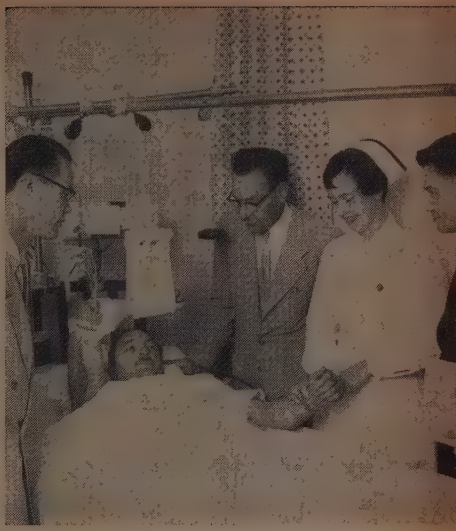
WHILE SEMINARY STUDENTS are fortunate to have such teachers, many ministers in the field have never had clinical training experience. It is for these that such workshops as the three-week Herrick course is offered.

What the course meant to them is summed up in the comments of some of the participants.

"I feel I have grown personally through these three weeks," one pastor said. "I have been shaken out of ruts. At times I have been made very uncomfortable, for which I am grateful."

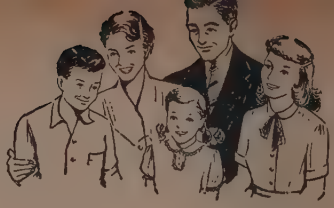
Another said: "A whole new concept of my role as pastor, not problem solver, as supporter, not Solomon, has opened up."

A third concluded: "It was most encouraging to see the change in my own self. I have learned that what I thought to be very important—keeping continuously 'busy'—is of no value. My real work and calling is not in 'busyness' but in helping individuals and groups within the parish in a fuller expression of their faith and social relationships."



Chaplain LeRoy Futscher (left, top picture) accompanied participants in visit to ward, while hospital executive John Chappell (left, bottom picture) explained study model of Berkeley hospital facilities to visiting ministers

FIVE MAKE A FAMILY:



TEMPER LOST

I HAD PURPOSELY made my appointment with Miss Regan, Pete's teacher, late enough in the afternoon so that I would not meet any of the youngsters who were being kept after school. Apparently someone has to stay almost every day, and the high scorer in this respect is Pete. I wanted our conference to be as private as possible.

The day dragged along. Every hour seeming like two. By the time I had checked on the whereabouts of the family and reached the school I was in a fine state. Even the building looked threatening as I mounted the steps. I could appreciate how Pete was beginning to feel about it. The memory of all the times I had been a youngster in the wrong were strong within me.

"Stop feeling so childish," I reminded myself sternly. "You aren't a school child going in to be scolded. And you aren't one of those mothers who thinks her child can do no wrong. You're a grown woman, a Christian woman, going to talk sensibly about a difficult situation to see what is wrong and how you can help.

NATURALLY, as an active member of the PTA, I know the school almost as well as my own home. I paused outside the door to make certain I had my role firmly in hand. Pleasant, open-minded, yet firm about finding a solution that did not involve constant ridicule and punishment, that was how I must see myself and show myself to Miss Regan.

She was seated at her desk, going through some papers. When I entered, she looked up with an over-bright smile. "Come in, Mrs. Melton. I'm expecting you."

"Thank you." I remembered Dan's injunction not to chatter. Since she did not offer to pull up the chair obviously meant for visitors like me, I pulled it close to the desk myself. "May I sit here? I'm glad you gave me a chance to come to talk to you about Pete. Perhaps together we can find out what seems to be the trouble."

"I am always glad to talk to parents, although I do not like to call them in until I have done everything I can to remedy the problem myself."

SHE WAS STILL SMILING, but with a tenseness that made me realize she was more nervous about our conversation than I was. At once I felt more at ease. The "always," too, was amusing. This could not be more than her second year of teaching, yet she was trying to sound like a veteran.

"Perhaps," I said, quietly, "you had better tell me how you see the problem?"

"Pete is a bright boy, Mrs. Melton. But like many bright boys, he thinks he knows more than the teacher. He wants to do things in his own way and resists authority. He must learn to accept my authority. I have a responsibility which I cannot shirk because one child wants to act rebellious."

"I can understand your feeling of responsibility and we certainly don't want Pete to give you unnecessary trouble. I have been wondering, though whether

it is only Pete who does not accept authority?"

"The whole class is very much out of hand. Apparently the teacher they had last year allowed them to do pretty much as they pleased. I have had to lay down rules and see that they are obeyed to the letter. Most of the children are responding and doing as I say, whether they like it or not. Pete, however, is consistently rebellious. He must learn to obey before he can do any other real learning."

SHE WAS WARMING up to the subject and I tried to forget it was my Pete she was talking about. I tried to concentrate on the way she saw her job as a teacher.

"The fact is that he should have learned obedience at home and in the very early grades in school before he ever got this far along."

"Could you be a little more specific? I have heard Pete's version of his conduct and I'd like to hear how it appears from your point of view. Just what does he do?"

"It's his whole attitude, I'm afraid. He questions what I say. He does not follow the rules I lay down. He makes comments that make the whole class laugh. He just seems to enjoy being a center for rebellion."

WE WERE GETTING a little closer to the root of the matter. It was not just Pete, the boy, she was bothered about. Pete had become for her a symbol of the antagonism of the group. And that was the very thing Dan and I did not want Pete to become.

"Have you talked with teachers who have had Pete before?" I asked. "It is hard for me to recognize the Pete you describe because he does not act like that at home. He does have very definite ideas. Occasionally you might even call him stubborn in the way he sticks to a thing once he has started it. But he is reasonable. He keeps our family rules as well as most seventh-grade boys can be expected to. Have you learned from other teachers how he has behaved in their classes? And surely the principal could tell you something of his record. And if he has changed so much this year, perhaps the principal could suggest the reason and a way we could both help to make things better."

At the mention of the word "principal" she stiffened. "I only take my discipline problems to the principal as a matter of last resort. Of course, if you want to complain to him, I realize you are an influential member of the PTA and he will doubtless see things your way."

MY GOOD intentions evaporated like perfume in a glue factory. My temper flared. "I came here in all sincerity to ask your opinion in what I thought was a common problem. It is not a common problem. The problem is your own fear of the class and of Pete, of the principal, and the PTA. I am no psychiatrist, so I have no idea what your fear springs from. I wanted to be friends, but if you mistrust my motives it's out of the question."

I paused for breath, then plunged on. "You believe in rules. Now I am laying down a few. I am through trying to make Pete like you. I shall tell him to obey you because he must, but the next time I hear of your calling him 'Genius' or making any unfair remarks I shall take the case to the principal. He knows that never before have I attacked a teacher in this school. We have had wonderful women here who were devoted to their work—and that means to the children they taught. I think he will respect my opinion—and not because I am an influential member of the PTA!"

"FOLLOW THE SIMPLE INSTRUCTIONS"

SEVERAL YEARS AGO a large box arrived at our house. It was a child's toy, one of those horse-head seats on which little tots bounce with such vigor. As we dumped the contents of the box on the living-room rug, a piece of paper floated to the floor. I picked up the paper and read: "Easy to assemble; just follow these simple instructions!"

With the sense of anticipation known only to adventuresome explorers I moved eagerly to the first step. Three hours later, after a broken finger nail, several bruised knuckles, and oceans of perspiration, the job was done.

Things look so easy, yet they seldom progress as we planned.

I HAVE THE FEELING that a lot of people feel that way about the new *Service Book and Hymnal.* I've heard a lot of talk lately from pastors and church musicians on this subject. They recognize that there's more to it than simply buying a book and using it next Sunday morning.

But from some quarters one hears comments which sound as though some people expected to do just that. "Why not?" one fellow asked. "Isn't it going to be the same music we have in the Common Service Book?"

No, it isn't. That is why the men who prepared the book determined to do something about it. Over a year ago the Commission requested eight church presidents to nominate members of a promotional committee which would plan the introduction and promotion of the book.

Each of these eight churches was to designate one representative from each of the jurisdictional units belonging to it. In the ULCA this meant one person from each of thirty-two synods. For the most part these persons are the chairmen of the worship or music committees of their synods. To them falls the responsibility of carrying on this program in their respective areas.

ON NOV. 6 AND 7, these representatives will come to the beautiful Immanuel Church in Chicago. Lectures are to be given on the text of the several services, the rubrics (regulations which direct how the service is to be conducted), and the music of both the services and hymnal.

Following each lecture, a discussion period will be held to clear the air of questions regarding the book and its use. Then, under the direction of the members of the Joint Commissions, the new music is to be demonstrated, particularly the Service, and practice sessions held.

To equip these people with tools for the work before them, a small booklet has been prepared, printed from the plates for the new book, containing the text and musical settings of the Service, Matins, and Vespers.

The representative of each synod will receive a set of recordings of all these services. This will be used by the synod in the meetings which will follow. After the meeting in Chicago copies of both the booklet and the recordings will be placed on sale in the publishing houses of the eight participating bodies.

To cram all of the needed instruction into two days seems almost an impossibility, but it is expected that the persons attending the meeting in Chicago will receive enough training to enable them to

relay the knowledge to their own synods.

In the period following the inter-church assembly, the synods or districts of the eight churches will conduct area meetings throughout their territories. These will be of sufficient number to give every parish opportunity to learn about the new book.

Meetings will be held in centrally located churches. Pastors, organists, choir directors, choir members, and interested lay people from the surrounding congregations will be invited to attend. Attention will be given to all parts of the book, and congregations encouraged to select those forms which they prefer.

FINAL RESPONSIBILITY rests upon the local pastor and his church musician. No doubt both will attend an area meeting. They will have presented to them in the space of a few hours information which will demand extensive training in the local parish.

No doubt some pastors and church musicians may tend to become discouraged at the task before them. To change the worship patterns of a congregation isn't easy. The last place we want change is in the church. But the enthusiasm which comes of laying the foundations of a whole new and better order of worship—an order that is to become the pattern of worship for most Lutheran churches of America—should be of compelling incentive.

How to do it? Naturally the first place to begin is in the weekly choir practice. The choir's chief responsibility is to lead the congregation in the liturgy. Certainly the choir ought to know the new service before anyone else in the congregation.

Some pastors will plan to give a brief lecture on the new liturgy each week for several weeks. These lectures, and the practice sessions, may be opened to interested members of the congregation. Discussion groups and organizational meetings can be used for the instruction.

SOME PASTORS have already begun such instruction, using the articles on the Service which appeared recently in "The Worship Notebook." One pastor told me he had organized a study group and requested his members to save issues of THE LUTHERAN. Some had forgotten and the pastor wanted to know where he could get 100 more copies of the articles! Still other pastors are planning to give a few moments before every Sunday service to the instruction. At first the service will be explained and later the congregation will practice the new music.

Nor are the educational institutions overlooked. Training can be given in all age groups. Portions of the new liturgy will be explained and then old and young alike will practice the music. Little children, who quickly pick up TV commercials, will soon learn the new music of the services if they are given the opportunity. If little tots can learn to sing the *Gloria in Excelsis,* without the customary grumbling of oldsters who dislike change, their parents will not wish to be outdone.

FOLLOWING all this training the new books will arrive. That doesn't mean the training ought to cease. Our people will not have learned everything there is to know about the book, or how to use it. A wise pastor will continue this training.

Over the years our people will learn to know this book which next to the Bible is so important in our life in Christ. They will take it up fondly as they come into the Lord's presence. It can well become their book for family devotions. Throughout American Lutheranism we can be brought closer together in our worship of almighty God.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Use of time

QUESTION: I have just returned from one of my frequent visits to my father and mother. They are getting along in years. The children are married and gone, and the aging pair are all alone. Dad is keeping busy with two hobbies—woodwork and reading. But with Mother it is different.

She complains that since all the young set are gone she doesn't know how to fill the time. There isn't enough to do. She wishes she could spend more time with her grandchildren, but has become aware that too much of that is annoying to the young families.

I hear the same story each time I visit. I have told Mother to keep busy, doing something, as Dad does. But the advice has not been heeded.

REPLY: Unoccupied time is a bugaboo for many people—especially following a death, or some other tragedy, or under circumstances similar to those surrounding your mother, when there is a newly created void to be filled. If nothing is done about it, it can become devastating.

Some mothers anticipate the future, and get started on some appealing outside activity, often one that yields an income, long before the pressing need arises. Such efforts can continue far up in years.

Other persons, with sufficient curiosity, or simply a love of reading, give much of their free time to the printed page over a long period of years. The result is that they have developed many interests, much ammunition for conversation and social living, which also proves a spur to further reading or study. Some are able to use the accumulated information in writing or public speaking.

Some couples do many things together—projects to which they looked forward for years. Each thus helps the other in the pleasant use of time and in furnishing stimulation. In some cases, however, there have been hidden, or ignored, sources of disharmony, and an older man or woman may try to avoid unpleasantness by keeping busy with his own hobby, avoiding his partner's need. In such cases, adequate counseling may be needed to reduce sources of conflict.

Basically, your mother needs to develop new interests and new things to do, such as painting, making small useful ornamental things to sell or give away, studying the history of such things as art, music, antiques, vocations, or ways of travel. Armchair tours have delighted many. Reading biographies of famous people has held the attention of others.

Visiting or doing other things for one's church or other organization accomplishes a double purpose. So does the promotion of a worthy cause. Purposeful TV viewing serves many well.

In case your mother finds herself unable, or disinclined, to undertake anything new, it may be that medical attention or psychiatric treatment is in order. Some persons, extremely discontent and unhappy, have been brought around by medical treatment, psychological guidance, or psychiatric therapy.

Children Must Be Obedient

But parents must deserve the respect of their children by giving them unfailing sense of security and unselfish affection

By JOHN SCHMIDT

Read Ephesians 6:1-4

THE IMPORTANCE the Christian faith gives to the family is evident in the fact that it so often views the entire relationship of man and God, as it does that of man to man, in the pattern of family life. In Christ men are "children" of their "Father in heaven." And also in him they are "brothers" of one another.

The latter aspect is underscored by the fact that a common name for Christian believers was "brethren" (Acts 11:29, etc.). It is clear, too, that these words are much more than a pleasant, homely illustration. Christians are called upon to live as though these words were a fact —as indeed they are. But all this involves, naturally, a clear understanding of what God's will for the family is. Paul's comments have, therefore, a broad significance.

THESE VERSES, like those we have already examined that define the relationship between husband and wife, are an extension and an application of 5:21: "Be subject one to another out of reverence for Christ." They also expand the comment of the companion epistle to the Colossians (3:20-21).

Unlike some people today, the apostle does not isolate the "rights of the child" from the whole context within which his life is lived. He knew that the child is not an angel. A child, like his elders, is the victim of the egotism of his desires. From infancy he needs wholesome restraint, which, in his case, is found in his relationship to father and mother. Whether he recognizes it or not, the child hungers for a solid and dependable universe in which he is saved from insecurity.

Because of the light which it casts upon the much-debated question of children attending the congregation's worship service, it is important to note that Paul obviously expected them to be present, with their elders, when his letter was read at such a service of the church. While his words may not be restricted to young children (especially since in the first-century social structure parental authority extended later than is the case among modern Americans), his instruction in 6:4 indicates that the chief thrust of his remarks is directed at them.

ALTHOUGH HIS WORDS, as in the case of husband-wife relationship, speak of a dual responsibility, he begins with the child's obligation to obey. This obligation he anchors securely at three points: 1) Such obedience is a natural duty, being part of God's structure of creation: "this is right." It is therefore a law as fundamental as birth itself.

2) It is reinforced by God's specific command (Exodus 20:12; Deuteronomy 5:16). 3) Through Jesus' example and teaching, it has been elevated to a Christian duty.

Parental authority, he means to make very clear, does not rest merely upon the superior strength of adults or upon traditional ideas imposed by elders, but upon God's clearly revealed will.

It is probably significant that the Jews, at least of a later period, included this

commandment in the first part of the Ten Commandments. Parents stand before their children as in the place of God himself. Obedience is consequently their clear right.

PAUL'S EMPHASIS here may well have been due to the ugly violations of this structure in the pagan society within which he and his readers lived. It was one of the sins of the heathen to be "disobedient to parents" (Romans 3:2). It would also be a mark of the final degeneracy of mankind in "the last days" (2 Timothy 3:2). Paul's warnings can scarcely be considered as out of place in a civilization in which grown children, unwilling to care for their parents in their senility, place them in "rest homes" or even in mental hospitals.

It is clearly not true that in every specific case an obedient child will live a long and full life. Yet as a general rule, the statement is acceptable. Although we are not to bargain with God, it is true that there are rewards that come to those who do God's will (1 Timothy 4:8).

Luther in writing the Catechism was wholly in the pattern of biblical thought when he added "superiors" to parents, as those entitled to receive honor, service, obedience, love, and esteem. Teachers, officials, pastors, and the rest, stand, under certain specified circumstances, in the place of parents, as these stand in God's place.

PARENTS MUST KNOW that this is no one-sided responsibility. Under Roman law a father had almost absolute authority over his children. He might sell his children into slavery, disinherit, imprison, or even kill them. As late as A.D. 7, Augustus found his daughter Julia guilty of adultery. He had the babe killed and exiled the mother to an island in the Adriatic. Paul himself, upon his conversion, may well have suffered the stern discipline of his father, being cast out from the close bonds of family for his faith that Jesus was the Christ.

DISCIPLINE THERE MUST BE. It is mistaken kindness to leave one's children without direction, as did Eli (1 Samuel 3:13), but bullying and nagging are also wrong. Children are not given us as toys, or to inflate our egos. We are neither to deny them legitimate things "to strengthen their character" nor to smother them with freedom to compensate for the "excessive discipline" of our own youth.

Parental discipline, like the child's obedience, must be "in the Lord." All our training and counsel is to be controlled by Christ's will and used to achieve his purposes. The family can be destroyed either by the disobedience of children or by the harshness of parents. Both violate God's will.

The "discipline and instruction" spoken of by Paul certainly imply home teaching concerning both the facts of the faith and their meaning. This was a well-established custom within Judaism (Deuteronomy 6:7; compare 1 Thessalonians 2:11-12).

Paul points clearly to the fact that fathers have special and primary responsibility for the training of their children. This responsibility they may not abdicate. The pattern for their conduct is not to be found in the behavior of a TV "Mr. Milquetoast," but in the Scriptures.

The only solution for the plague of juvenile delinquency that infects America is the recognition by parents and children that they all stand responsible to God. Family prayer and united participation in the worship of the Christian congregation make this fact a reality to both parties of the family group.

GUIDEBOOK IN PRAYER

Prayer and Personal Religion. By John B. Coburn. Westminster Press. 96 pages. $1.

One in the series of Layman's Theological Library, this book can be highly recommended for laymen who want to feel a closer personal relationship with their God but who feel frustrated in their attempts.

The author, who is dean of Trinity Cathedral in Newark, New Jersey, assumes, of course, the existence of such a desire, and provides practical suggestions to bring about the result. One of the virtues of this book is that the author takes man as he is and not as he ought to be, and works toward a development of prayer life and habits rather than relying upon a sudden conversion from a mundane creature into one in communication with God.

The reader is invited to make an appraisement of his present, loose, vague feelings of the presence of God, then to begin to respond in his own rudimentary and halting way and in his own natural language. In the interests of sincerity, he boldly advocates a baring of the heart in prayer, even if it reveals a hostility to God at the moment.

Resort to prayers prepared by others is not recommended until the individual has learned to express himself to God in his own language and out of his own thoughts. The danger is that he may become facile in praying without having learned to pray.

The author recognizes that it is easier to outline a procedure than to execute it. The reader is warned of possible failure and is encouraged to make renewal attempts. Every literate layman can clearly grasp the ideas in this book and act upon its advice to his own benefit. JAMES F. HENNINGER

Allentown, Pa.

LACK OF LOVE CAUSES CRIME

Delinquency, Sickness or Sin? By Richard McCann. Harper. 179 pages. $3.

Delinquency is on the increase, and many crimes involve those under 18 years of age. What can parents, churches and schools do?

Most delinquents rarely have experienced a personal relationship with anyone who could serve as an ideal or an inspiration. Delinquency becomes a symptom of conflicts, tensions, and deprivations. Spiritual and moral values are often nonexistent. Yet it must be stated that while some delinquency is hostile and aggressive, there is an area in which it is within the scope of play-instinct adventure.

Sometimes a child needs support and encouragement to help him go straight. At other times he needs a complete reorientation. Responsibility and the place of parents loom large. Wretchedness of surroundings and bleakness of family life play an important part in delinquency. Economic and social factors do not play as large a part as the quality of family relationships. Sense of value, a distorted self-image also loom large. Life in the home tends to be reflected in life in society.

Surprisingly, a large number of court-appearing juveniles attend church. Somewhere they have not been given anything soul-stirring and liberating. As the U.S. Children's Bureau reported, "when the removal of delinquency is an end in itself, it fails." The church can work on long-range changes in social conditions and fundamental orientation, resulting in wide educational, economic, social, and spiritual improvement. The church can work within the family to develop the ability to love and receive love.

This is an important study of delinquency, important in diagnosis and in suggestion of possible cure. Pastors, social workers, parents would do well to study it.

Reading, Pa. W. R. SIEGART

HOW WE GOT OUR GOSPELS

The Gospels: Their Origin and Growth. By Frederick C. Grant. Harper. 216 pages. $3.75.

Form Criticism, of which the author of this volume is America's leading exponent,

is a modern approach to literary analysis. Applied to the Gospels, it seeks to discover the social forces which fashioned the narrative and the common patterns of thought involved in its transmission. It views the Gospels in terms of accounts crystallized out of life situations in the community of Christ's early followers, who gave themselves over to preaching, teaching, evangelism, controversy, and worship.

In pursuing this approach Dr. Grant finds fresh interests in Gospel research. He sees the whole New Testament as the church's book, its several parts growing up not as isolated writings but as social instruments which may be grouped together in the light of the forces which fashioned them. We have our Gospels not because of biographical or literary interests but by reason of life situations in which Christian faith found its early expression.

Mark, the oldest Gospel, reflects the preaching of Peter and much more than that. Luke, according to Dr. Grant, came next in order, with Matthew third. John, called "the Gospel of the Hellenists," came early in the second century under differing circumstances. In the preparation of his Gospel the writer of Matthew uses 90 per cent of Mark's materials; Luke, 51 per cent. Of 661 verses in Mark only 31 are omitted by both Luke and Matthew.

Although the author treats the Gospel tradition from a highly critical point of view, he is careful to state that "its basic trustworthiness is beyond doubt." His treatment is fresh, historical, and scholarly. His survey of the whole field of Gospel criticism, his comprehensive outlines of the Gospels, and his bibliography make the book of great value. E. E. FLACK

Springfield, Ohio

ABOUT LUTHERANISM

Der Lutherische Weltbund, Grundlagen, Herkunf, Aufbau. By Siegfried Grundmann. Bohlau-Verlag, Cologne, Germany. 586 pages, with notes, bibliography and indexes.

Perhaps never before has such complete information about Lutheran churches in many lands been gathered together in one volume as in this German-language book. Written by a lecturer in *Kirchenrecht* ("church law") at the University of Munich and released just before the 1957 LWF assembly, this scholarly work is a contribution to the theme, "Christ unites." It describes the fundamental backgrounds of various Lutheran church bodies, the stages of progress made within and between them, and the final organization of the LWF.

Although the first section deals with the nature of the church according to the evangelical Lutheran conception, the treatment as a whole is not on theological lines, but rather is concerned with *Kirchenrecht* (church law — constitutions, organizations, and organizational developments of the bodies considered). Subsequent sections deal with the three major Lutheran churches of the world—those in Germany, Northern Europe, and North America—and finally with the LWF itself—its "primitive" beginnings, its nature and constitution, its many fields of activity, and its relation to interconfessional ecumenicity.

This reference work will be of value to anyone interested in the organizational development of the Lutheran heritage through four and one-half centuries of treaties, *Kirchenordnungen,* unions, mergers, and councils to the opening of the history-making gathering in Minneapolis this summer. EDGAR B. SCHICK

Philadelphia

IMMIGRANTS

They All Chose America. By Albert Q. Maisel. Thomas Nelson & Sons. 280 pages. $3.75.

The story of immigration to America is outlined in highly readable sketches covering fifteen main tributaries to America's bloodstream. The author is lavish with names of famous Americans of foreign birth or descent. A chapter on Negroes tells of their advances and of progress toward desegregation. For a quick round-up of how the American continent was filled up with people of many nations in so short a time, this book is first rate. S. B. H.

overseas

Congregations in Argentina will try for self-support

ARGENTINA:
Olavarria.
Sept. 10.—

PROF. JOSEPH DEIBERT SPEAKS AT SYNOD

WITH ENTHUSIASM the synod convention of the United Lutheran Church in Argentina, meeting the last week in August, decided to undertake an evangelism campaign similar to the Lutheran evangelism mission of the ULCA.

Missionary N. Earl Townsend outlined the program used in the U.S. Unanimously adopting the plan for this coming year, the synod's authorities set about preparing the spadework immediately.

Next year will mark the fiftieth anniversary of Lutheran missionary efforts in Argentina. The Argentine Synod will celebrate its tenth anniversary as a self-governing body. The evangelism mission will celebrate this double anniversary.

PROGRESS during the past year, statistically speaking, was small. There was an increase of 100 baptized members.

There was interest in greater stewardship effort. Redeemer congregation in Buenos Aires has taken steps to become self-supporting. This is the first of the synod's twenty congregations to take such a step.

In an effort to establish congregational responsibility, it was voted unanimously that all congregations prepare an annual budget, including pastors' salary, to be presented to synod, requesting a subsidy to cover the deficit of the congregation.

Stewardship Secretary George M. Waldorn recommended that all congregations consider the use of the envelope offering system. There was some opposition but the proposal was accepted. The new stewardship committee will give help to congregations to carry through on the recommendation.

Following lengthy discussion, the convention voted to change the method of designating pastors of its congregations. Congregations will have the right to call their pastor, in consultation with synodical authorities. Heretofore pastors have been named by the central executive committee.

PAROCHIAL schools operated by four congregations were reported to be flourishing. A new kindergarten will be opened by the Tandil congregation next year.

Luz y Verdad, synodical monthly publication of the Argentine Synod, was praised. New format and other changes toward greater readability were begun last January. A plan is underway to increase the subscription list from 2,000 to 10,000 next year.

Conferences were interspersed among business sessions. Dr. Henry S. Gehman, completing a sabbatical leave of absence from Princeton Seminary to teach a year in the Lutheran Seminary in Buenos Aires, gave a discourse on the Septuagint. Missionary Albert Alsop gave a report on his travels and study in Europe while on furlough.

A new congregation, St. Timothy of La Plata, capital of the Buenos Aires Province, was received into synod. Plans were made to study the possibility of providing a home for retired pastors.

Officers elected for a two-year term were Pastor Luis Garcia, vice president, and the Rev. N. Earl Townsend, secretary.

—N. EARL TOWNSEND

Most Conference Churches Take Part in Sector Plan

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The sector project for stewardship is on the move in the conference. Of 32 congregations, 25 have returned participation reports, it was reported at the fall meeting in Grace Church, Stratford. The Rev. Paul Reisch, pastor of the host church, is the conference president.

Five congregations are not taking part in the sector plan. A meeting is scheduled Oct. 23 to consider plans for an every-member visitation in these congregations.

ULCW, Luther League Meetings

UNITED LUTHERAN CHURCH WOMEN of the synod were scheduled to convene Oct. 1-3 in Grace Church, Hartford. Speakers were to be Dr. Robert W. Stackel, ULCA director of evangelism; Dr. Frederick R. Knubel, synod president; Miss Hana Makhiel, from Egypt; Dr. Karl Henry, director of survey and research of the Board of American Missions; and Mrs. G. Morris Smith, member of the ULCW board.

The conference ULCW meeting will be held Oct. 22 in St. Paul's Church, Torrington.

CONNECTICUT STATE Luther Leaguers will meet in St. John's Church, New Britain, Oct. 12-13. Pastor Philip R. Hoh, associate LLA secretary, and Pastor Robert Heffner will speak. Banquet speaker will be George Manos, recreation leader at Silver Bay summer school.

Installations Scheduled

THE REV. ROBERT ENDRUSCHAT was to be installed as pastor of Trinity Church, New Haven, on Oct. 6. The Rev. Albert Schilke will be commissioned as synod field missionary in Good Shepherd Church, Norwalk, on Oct. 25.

Groundbreaking in the rain at Wethersfield
Pastor Allan turned earth under umbrella as Dr. Kirsch and the youngsters looked on

THE REV. CARL STOREK was installed by Dr. David Jaxheimer, assistant to the synod president, as pastor of St. Mark's Church, Norwich.

IMMANUEL CHURCH, Seymour, and Trinity Church, Shelton, honored Pastor Otto Borchert on Sept. 22 on the 20th anniversary of his ordination and pastorate in the two-church parish.

Ground Broken at Wethersfield

ST. PAUL'S CHURCH, Wethersfield, held groundbreaking services for its new church building on Aug. 25. The $100,000 edifice of modified Gothic design will be L-shaped with an office wing and a sanctuary to seat 300. Construction is underway, and completion is scheduled before next Easter.

Pastor John C. Allan, Jr., conducted the service. Dr. Paul A. Kirsch, secretary of the Board of American Missions, spoke.

INDIANA

Indiana Synod Studies Structural Reorganization Plans

By WILLIAM L. PIFER

INDIANAPOLIS—A proposal to abolish the three conferences into which the Indiana Synod is divided may come up for discussion at the synod convention next May. Under the proposal worked out by a special committee and presented to the three conferences last month, the synod would be reorganized into a number of districts each headed by a dean and a secretary.

A reorganization of synodical structure had been discussed at last year's convention. A committee was formed to study conferences realignment. The study should provide for "a more equitable distribution" of parishes in each conference and end "persistent confusion" concerning the "proper status and function" of the conferences.

Last month the three conferences held a joint meeting at Bethlehem Church, Indianapolis, and discussed three proposals worked out by the study committee. Two suggested retaining the conferences but adjusting their boundaries. One proposed reorganizing the synod into districts. This was the proposal the conferences favored.

Under this plan, the synod's executive committee would ask the convention next year to approve the change and to determine the number and geographical areas of the districts. Deans and secretaries would be elected by the districts for two-year terms.

If approved, the plan would have to be submitted for a second reading to a subsequent synod meeting before it can become effective.

Conference delegates also heard Dr. George H. Berkheimer, executive secretary of the Board of Pensions, at the two-day meeting (Sept. 15-16) and discussed the ULC pension plan.

Dr. Max Lohe, president of the Lutheran Church of Australia, gave them a report on the Lutheran World Federation assembly in Minneapolis and told about Lutheranism in Australia. Pastor Robert Young reported on the school of race relations recently held by the Board of Social Missions.

Newly elected officers of the conferences were installed by Synod Secretary Frank Stevenson.

They are: President G. L. Kleespie, Vice President Theodore L. Hertenstein, Secretary D. Schroeder and Treasurer Fred Niemeyer for the Northern Conference;

President Ivan Ross, Vice President Harold Andersen, and Secretary-Treasurer Andrew White, III, for the Central Conference;

President Leslie C. Yeager, Vice President W. H. Baker, and Secretary-Treasurer Paul J. Erney for the Southern Conference.

MINNESOTA

Martin Luther Manor Fund Growing in Twin City Area

By PAUL L. WETZLER

MINNEAPOLIS—The campaign to establish Martin Luther Manor, a home for retired persons, is well underway. To date $101,000 has been pledged toward the estimated $500,000 cost of the residence to be built in the Twin City area.

Present plans are for a home that will house 100 guests. The project is sponsored by the Good Samaritan Society, an organization of Minnesota ULC ministers and laymen. The society called attention early this year to the great need for such a home, since nearly one Minnesotan in every ten is at or over the retirement age of 65.

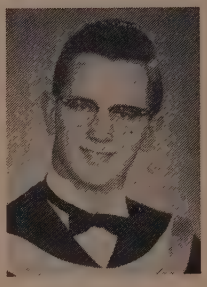
The homes already in operation can care for only about 5 per cent of those in need, according to the society, and some of the present homes offer "little more than a place to wait to die."

Members of all ULC congregations in Minnesota are being asked to help finance

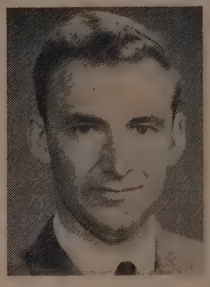
Canada Lutherans Score High in Scholastic Honors

EDMONTON, ALTA.—Two of ten graduate students eligible for Rhodes scholarships in Canada this year were members of United Lutheran congregations. Both come from the Western Canada Synod. They are Claus Wirsig of Creston, B. C., and Eric Bergbusch of Victoria, B. C.

Mr. Claus Wirsig, member of Grace Church, Creston, is a graduate of the University of Alberta and was chosen as Rhodes Scholar for the province of Alberta. His destination is Oxford University.



Claus Wirsig



Eric Bergbusch

Mr. Bergbusch son of the forme president of th Western Canad Synod, Dr. J. Bergbusch, is member of Trinit Church, Saskatoo Sask. He was Sa katchewan's choic for Rhodes schola ship and enrolled Exeter Colleg England.

He was a member of the student council, chairman of the Alberta committee of the World University Service and active in the Lutheran Student Association. He traveled in West and East Germany last year and was member of a study group visiting the Soviet Union.

A University of Saskatchewan graduate English literature, Eric has not limited his inte est to books. He directed survey parties f the British Columbia Forest Service during th past two summers.

MINNESOTA . . .

the project. Theodore Stump is consultant to the sponsoring society for the campaign.

HOPE CHURCH, Minneapolis, has sold its present church and parsonage and soon will occupy its new building at 5712 Cedar Ave. In the interim, the congregation is holding services in the New Wenonah school.

"SONG OF THE CHURCH" will be theme for Dr. Conrad Bergendoff's address at the Reformation Festival, Oct. 27, at Minneapolis Auditorium.

RALPH E. WILLIAMS, choral director and composer, has become the choirmaster at Holy Trinity Church, Minneapolis. He continues teaching at the University of Minnesota's St. Paul campus.

Action Urged for LWA Goal

AS OF AUG. 20, only half the Northwest Synod's $101,660 goal for Lutheran World Action had been raised. Stewardship Secretary George B. McCreary has reminded co gregations of the obligation, and made thr suggestions:

1) Hold special offerings at Thanksgivi and Christmas; 2) use monthly envelop 3) make special presentations in Sund schools with use of coin cards.

NOVA SCOTIA

Maritime Churches Discuss Unity at Acadia Conference

By DOUGLAS A. CONRAD

HALIFAX—"The Nature of the Unity Seek" was theme of the Maritime Regio Ecumenical Conference, held Sept. 19-21 Acadia University, Wolfville. About 75 r resentatives of Protestant churches in maritime provinces attended.

Dr. W. J. Gallagher and the Rev. F Poulton, of the Canadian Council Churches, conducted the sessions. Am

opics discussed were church extension, the unction of the laity, the World Council of Churches, and "The Nature of the Unity Ve Have."

United Lutherans present were the Rev. Douglas A. Conrad, president of the Nova Scotia Synod; the Rev. Leonard Rodbourn, f the Conquerall parish; and Ervin Young, f Mahone Bay, a member of the staff of he Lutheran Laymen's Movement.

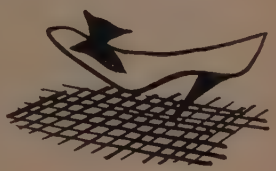
THE REV. DONALD HIMMELMAN, a 1956 raduate of Waterloo Seminary, has re- irned from Germany where he studied dur- ig the past year on a Lutheran World ederation scholarship. He is now supply- ig the vacant Rose Bay parish.

Send Cards, Not Flowers

"PLEASE OMIT FLOWERS." This is the gist of a recommendation to Nova Scotia congregations by the synod's executive committee. It was pointed out that hundreds of dollars are spent for flowers sent to bereaved families, who get little chance at funerals to look at them or see who sent them.

Instead of sending flowers, the synod urged, Christian people should send memorial wreath cards telling the family that a donation is being made for some worthy cause. Cards are available from all pastors of the Nova Scotia Synod.

CHAIN REACTION



THIS STORY is being told as having happened in a church in the Hanover district of Ontario Province, Canada. It started at the end of a Sunday morning service. The choir began the recessional, the members singing as they marched rhythmically up the center aisle to the back of the church.

First came the young women. Then the men. They sang and marched in perfect unison. Never missed a beat.

THE LAST young lady in the women's section was wearing for the first time a new pair of shoes with needle heels—heels that are so slender they slip through any grating.

And in the center of the church was a grating that covered the hot-air register.

Without a thought for her fancy heels, the young woman sang and marched. And the heel of one shoe sank right through a hole in the register grate.

Instantly she realized her predicament. She knew she couldn't hold up the whole recessional while she back-stepped to pull out her heel.

SHE DID the next best thing in the emergency. Without missing a step she slipped her foot out of her shoe and continued up the aisle.

There wasn't a break in the recessional. Everything moved like clockwork.

The first man following that young woman noted the situation and, without losing a beat, reached down and picked up her shoe.

The entire grate came with it.

STARTLED but still singing, the man continued up the aisle bearing in his hand one grate attached to one shoe.

Never a break in the recessional. Everybody singing. Everything moving like clockwork.

And then in tune and in time to the beat, the next man in line stepped into the open register.

—From THE KITCHENER-WATERLOO RECORD

BAM PROGRESS REPORT

Board Approves Future Development Program In Line With 1958 Double Apportionment Goal

NEW YORK—Money and men to develop new churches are scarce, but the Board of American Missions approved last month 48 new mission fields for occupancy and gave mission status to five older congregations needing help. In the first half of this year, forty-seven missions were organized.

Despite the immediate lack of cash, the board expressed confidence at its meeting in the New York Church House that congregations throughout the United Lutheran Church would respond to the double apportionment goal of $15 million for 1958 set by the ULC convention in Harrisburg last year.

By internal borrowing it would be possible to carry on until the increased receipts become available, members felt, despite the fact that by the end of this year there may be an operating deficit of $110,000.

Greatest need for funds was revealed in the report on church extension. A hundred fields or congregations needing a total of $1,200,000 in loans will have to wait until spring or later before they can obtain help.

The board approved $785,000 to finance 45 projects. The money is expected to come during the next three months from returns of outstanding loans and benevolence receipts. But a large backlog of loan requests from congregations more than two years old cannot be satisfied until the entire $15 million goal is attained.

ON THE MOVE

MISSION DEVELOPMENT is not a sedentary job. The Rev. Vilis Varsbergs, recent seminary graduate developing a new field at Albion, Mich., made 852 calls in the first month of his assignment. He found 449 prospective members. In addition to his canvassing work, he gave five meditations on the local radio station.

To MAN the newly approved fields, the board issued calls to 17 pastors and two seminarians. The personnel committee reported increasing difficulties in finding qualified men. Sixty-eight approved fields are awaiting developers. Dr. Donald L. Houser, secretary of English missions, reported 40 missions in his division with vacant pulpits.

He reported that 24 recently organized missions have called their first pastors. Five parish workers were assigned to develop fields. A total of 625 persons now receive full or part salary from the board. First services were held by 34 new missions under BAM auspices in August and September.

Church extension figures show the cost of first unit buildings ranging from $60,000 to $100,000. Congregations usually provide 40 to 45 per cent in cash and short term pledges. The rest comes from commercial and BAM mortgage loans.

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

CALIFORNIA: Corona Del Mar (John V. Lindstrom)

COLORADO: Colorado Springs, N.E. (Harvey L. Prinz)

LOUISIANA: Baton Rouge (Harry M. Rohwer, Jr.)

MICHIGAN: Clinton Township (Joseph J. Radabaugh)
Ionia (Ronald F. Fuller)

NORTH DAKOTA: Fargo, S.W. (John J. Schumell)

CANADA: Edmonton, S.E. (Garfield Remus)
Toronto, E. (Harold H. Brose)

The young element is in evidence as Stratford mission meets for first service

Organization of New Mission Begins in Stratford Area

By RALPH I. SHOCKEY

TRENTON—More than one hundred sixty people crowded into a Lindenwold lodge hall Sept. 8 for the opening service of a new mission to be organized in the Stratford area. The group has chosen the name, Church of the Good Shepherd.

Synod President Edwin H. Knudten brought greetings. The Rev. Howard Lenhardt, synod secretary for parish education and home missions, announced that the congregation will be organized next spring.

Mission Developer Charles Claus has 225 families on his list of prospective members. A church school was organized Sept. 29 and began functioning this month.

Dunellen Church Breaks Ground

ST. LUKE'S CHURCH, Dunellen, broke ground for a $106,000 church Sept. 29. The English Gothic building will have a capacity of 200, include pastor's office and choir room, and have Sunday school classes and fellowship hall in the basement.

Pastor of the 30-year-old congregation is the Rev. Philip Lynch who was graduated this year from Philadelphia Seminary. He succeeded the late Dr. Clarence E. Krumbholz in the parish.

The congregation of 200 communing members will convert the chapel it had been using to parish education building. Fund raising for the project began three years ago. Financial aid has been secured from the Board of American Missions' department of church extension and a commercial source.

CHRIST CHURCH, Paramus, purchased a dwelling for $21,500 as a temporary means of meeting increasing Sunday school enrollment. The building can accommodate 60 persons and was dedicated Sept. 21 by Dr. Edwin H. Knudten. The synod president was assisted by the Rev. Howard Lenhardt, the Rev. Harry Young, and Pastor Stover Crouthamel. The congregation has a baptized membership of over 700.

St. John's Pastor Fred P. Eckhardt, Bishop Fierla, and the new Assistant Pastor Michaelis in New York City

Guests Came Calling

LUTHERANS everywhere in th United States and Canada had op portunity last month to listen t church leaders from all around th globe as overseas visitors returne from the LWF assembly in Minne apolis (*see also opposite page*).

In New York City, St. John Church on Christopher Street, congregation holding Polish-lan guage services, heard Bisho Wladyslaw Fierla of the Polish Lu theran Church in exile (hea quarters in London) preaching i English and Polish as a new a sistant pastor, Leopold Michaeli began work among Polish mem bers of the congregation. Pastu Michaelis is from Poland, arriv recently in the U.S.

At Pacific Lutheran College in Parkland, Wash., three bishops and theologians from Finland and Australia lectured at a three-day conference. They were Bishop Volkmar Herntrich of Hamburg, Germany; Bishop Hermann Dietzfelbinger of Bavaria; Bishop Johannes Smemo, primate of the Lutheran Church of Norway; Dean Wolfgang A. Schmidt of the Swedish theological faculty in Turku, Finland; and Principal S. P. Hebart of Immanuel College, North Adelaide, Australia. Dr. C. P. Carroll was with them.

Coffee break at Pacific College is enjoyed by (seated, l. to r.) Schmidt of Finland, Bishop Herntrich, Hamburg; Bishop Smemo, N way; Bishop Dietzfelbinger, Bavaria; (standing) Dr. Hebart, Austra and Dr. Carroll of the National Lutheran Council, United Sta

Lilje, Vajta, and Wuestner Speak at Thiel College

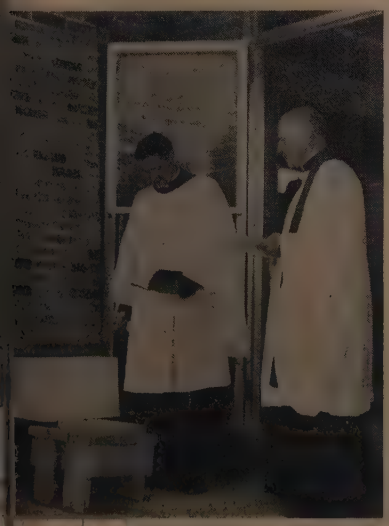
GREENVILLE—A theological symposium in which three distinguished church leaders took part arked the opening of Thiel's academic year on Sept. 19-21. Dr. Hanns Lilje, bishop of Hannover, ermany; Dr. Vilmos Vajta, recently appointed director of the LWF department of theology; and r. Friedrich Wuestner, president of the Lutheran Synod of Brazil, were the speakers.

All three received onorary doctor of vinity degrees from e college. Another iest from overseas esent at the convo- tion was Dr. Max ohe, president of the utheran Church in ustralia.

Theme for the sym- sium was the same at had been selected r the Lutheran orld Federation as- mbly in Minne- olis, "Christ Frees d Unites."

The visiting church- n were heard also outside the campus. . Wuestner spoke to the Greenville Min- erial Association in addition to preaching at a college chapel service. Bishop Lilje addressed a Protestant rally sponsored jointly by the Lutheran churches of Mercer County and the churches of Greenville at Holy Trinity Church, Greenville, and the Pittsburgh Synod Day convocation at the college.

Academic procession at Thiel included (l. to r.) Pittsburgh Synod President Lawrence Himmelman; Bishop Lilje; Thiel's Professor V. S. Goodreds; Dr. Vajta; Thiel College President Frederick B. Irvin



Pastor Guinn and Pastor Gerhard at cornerstone laying for Prince of Peace Church

Five laymen of the synod were honored at this meeting, in recognition of their contributions to the work of the church. They were Mrs. Frank B. Herzel, of First English Church, Punxsutawney; Mrs. R. H. Hay, of Trinity Church, Pittsburgh; J. A. Geidel, First Church, Pittsburgh; Milton V. Burgess, United Church, Mt. Lebanon; and J. Russel Barley, Holy Trinity Church, Beaver.

PRINCE OF PEACE CHURCH, Pleasant Hills, Pa., a Pittsburgh Synod congregation, laid the cornerstone for its first church Sept. 8. Organized in 1953, the congregation is building a chapel for 170 persons and pastor's study on the upper level and fellowship and

PA.: PITTSBURGH . . .

Sunday school room on the lower level. The contemporary building features large windows, redwood siding and brick work.

Pastor of the congregation of 137 communing members is the Rev. Thomas L. Guinn. Preacher for the cornerstone-laying service was the Rev. H. Paul Gerhard, president of the Central Conference in the Pittsburgh Synod.

Dedication at St. John's Ends 25-Year Building Project

ALLENTOWN—Dedication of a new spire and west wing of St. John's Church, Allentown, on Sept. 15 marked the completion of a church building project begun 25 years ago. The church originally dedicated in 1939 was unfinished at that time. Last month services were held to dedicate the completed structure.

Dr. William C. Schaeffer, pastor emeritus of St. John's, preached the dedication sermon. Pastor of the church is the Rev. Arnold F. Keller.

"The purpose of this final addition is to give that which is spiritual its best material setting possible and to work out a proper balance between the two," said Nimson Eckert, who has headed the building committee for the 25 years during which construction was in progress.

The original St. John's Church was dedicated in 1855. It was destroyed by fire in the '80s but was reconsecrated in 1889.

St. John's steeple rises in the background
Pastor Emeritus Schaeffer and Pastor Keller

It Wasn't Too Good to Be True

PASTOR SAMUEL KISTLER of New Williams near Easton returned home from the LWF Assembly in Minneapolis last month and couldn't find his house. The house, he explained, was there where he had left it but "it looked too good to be real."

It looked so good because the men of the congregation had gone to work on it during the pastor's ten-day absence and painted it from top to bottom. They had worked every evening to complete the job before Pastor Kistler's return.

PASTOR DAVID H. FREDERICK ended a 31-year pastorate at St. Stephen's, Bethlehem, on Sept. 30 when he retired from the ministry. He came to Bethlehem in 1926.

Free Drugs for Muhlenberg Cente

FREE DRUGS for medicines for indigen patients at Muhlenberg Medical Center wi be provided by the Mary Margaret Bohlic Memorial Foundation. Announcement o this gift was made in August by Charles M Bohlich, Allentown, attorney for the Fou dation. Henry L. Snyder, medical cente president, pointed out that this will releas for other purposes general hospital func ordinarily used to provide drugs to patien without financial resources.

ST. PAUL'S CHURCH, Berwick St., Easto has approved contracts for a $17,000 ren vation project. Much additional improv ment work is being done by men of the co gregation.

Stewardship Sector Plan Featured by Conferences

By ROBERT G. SANDER

ALTOONA—The 40th anniversary year of the United Lutheran Church and its double apportionment goal will cast their shadows ahead as East and West Allegheny Conferences hold their annual meetings the end of October. Both conferences will give special attention to the stewardship sector project. West Allegheny will have Zeb B. Trexler, associate stewardship secretary, address delegates at a banquet meeting.

East Allegheny Conference will meet in Temple Eighth Church, Altoona, Oct. 24; West Allegheny in Holy Trinity Church, Berlin, Oct. 23.

The Rev. Stephen H. Han, missionary in Malaya, will speak to both conferences. Pastor Han is a member of the Central Pennsylvania Synod. He was approved for ordination by the synod in 1955. Dr. Franklin Clark Fry ordained Pastor Han in Malaya that same year.

Following changes made in the charter and adoption of new by-laws by Camp Sequanota, the two conferences will elect 12 members to the 30-member camp board. Previously, pastoral associations in the two conferences recommended clerical and lay members to the board for election.

West Allegheny will name twelve board members; East Allegheny ten. The eight remaining members will be elected by the 12 previously named by the conferences.

Other elections at the conference meetings will include naming delegates to the biennial convention of the church in Dayton and electing three members to the conference executive committees.

UNITED LUTHERAN CHURCH WOMEN of the East Allegheny Conference met in Bethany Church, Altoona, Oct. 3. Miss Christie Zimmerman, missionary to India, and the Rev. Levon H. Spath, missionary to Argentina, spoke.

Women of West Allegheny will meet in Grace Church, Johnstown, Oct. 24. Speakers include Mrs. Martin L. Tozer of Harrisburg and Miss Ruth Sigmon, missionary to India.

HUNDREDS of Lutherans attended "Lutheran Day" at Idlewild Park, near Ligonier, in mid-August. The event is sponsored by the Lutheran Men's League of Johnstown and vicinity.

Lutheran churches of Bedford will cooperate in an interdenominational school of religion beginning Oct. 14. The leadership education school of the Johnstown area Lutheran churches will be held in Zion Church on six consecutive Monday evenings beginning Sept. 16.

EARLY MORNING services in a drive-in theater were held by the St. Clairsville parish in August. Dr. F. William Brandt is pastor of the charge.

Gallitzin Church Celebrates 70th

ST. JOHN'S CHURCH, Gallitzin, celebrated its 70th anniversary on Sept. 15. A service of rededication was held in connection with the anniversary. Extensive repairs have been made over the past two years. Synod President Dwight F. Putman, Conference President Robert G. Sander and E. N. Fry, one of the former pastors, shared in the special services. The Rev. Charles W. Aurand is serving the congregation.

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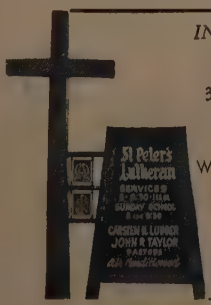

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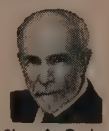
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PA.: ALTOONA . . .

THE REV. DAVID N. KISTLER, graduated from the Philadelphia Seminary in May and ordained by the synod in July, was installed as pastor of the Claysburg charge by the Rev. Ernst N. Bauer, president of the East Allegheny Conference. The charge includes the Claysburg church, St. John's, East Freedom, and St. Mark's, King.

The Rev. Sterlen S. Sheaffer was installed as pastor of Newry Church by the Rev. Arthur E. M. Yeagy on July 21. The congregation will build a new parsonage for the Sheaffers.

A COAT MADE FRIENDS

A FEW YEARS AGO, F. Wayne Perry of the Juniata section of Altoona put his name into a coat he gave to Lutheran World Action. The coat went to Europe and was received by Mr. and Mrs. Papay of Gyor, Hungary. Mr. Papay sent a thank-you note to the donor in America. The correspondence which resulted from the note was continued by his wife and his 17-year-old son Peter after Mr. Papay's death.

Last fall, Peter was a leader of the high school students who participated in the uprising against the Communists. When the revolt collapsed he and his mother escaped to Austria and were later flown to the United States.

This summer, Peter Papay walked into the home of the Perrys to tell them how much it had meant to his family to receive an evidence of Christian concern from overseas at a time in which they seemed to be cut off from the free world for ever.

KENTUCKY-TENNESSEE

Synod to Hear LWF Reports At Fall Meeting in Corbin, Ky.

By ROGER G. IMHOFF

LOUISVILLE—Reports on the recent Lutheran World Federation assembly in Minneapolis and a discussion on the relationships between the United Lutheran Church the synods and the congregations will be the

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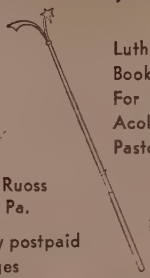

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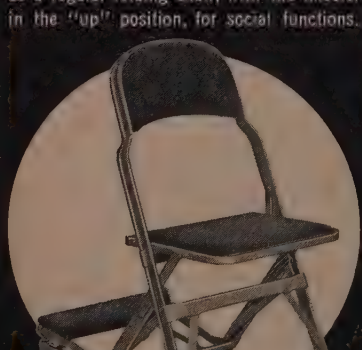

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KENTUCKY-TENNESSEE . . . main features for the fall conference of the Kentucky-Tennessee Synod. The meeting, at which no business will be transacted, is scheduled at Cumberland Falls State Park, Corbin, Ky., for Oct. 29-31.

Seven pastors who attended the Minneapolis meeting will speak on various aspects of the event. Dr. Carl Satre of Toledo, Ohio, will be the speaker for the second topic.

MANY CONGREGATIONS have decided to adopt the sector plan for stewardship in part or in its entirety. The program was explained last month to pastors and laymen of the synod by ULC Associate Stewardship Secretary Ira F. Angstadt and Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod.

LOUISVILLE LUTHERANS will probably renew their leadership school after a lapse of several years. Interest in the course was aroused at a parish education institute conducted by three representatives of the ULCA Parish Education Board. They were Dr. Arthur Goetz, the Rev. Frank Klos and Miss Katherine Juram.

The institute was held at Bethany Church, Louisville, Sept. 8-9. Pastor John Schneider of Paducah was chairman.

A Louisville leadership school is planned for early in 1958.

NEWEST MISSION in the synod held its first service Sept. 8 in a Seventh Day Adventist Church at Murfreesboro, Tenn. Mission Developer Pastor Karl Park reported a first attendance of 60 persons.

VALLEY STATION, a fast-growing suburb 10 miles south of Louisville, has been approved for mission developing.

St. John's Church, St. Matthews, Ky., another Louisville suburb, will soon announce a complete dedication program for the end of November. This nine-year-old congregation will dedicate a $225,000 building, according to Pastor Samuel Diehl . . . Dr. I. R. Ladd, for many years pastor of Trinity Church, Louisville, is now a resident of the Louisville Lutheran Home at Jeffersontown.

SYNOD CONVENTION NOTICE

IOWA SYNOD—Special session at First Church, Newton, Oct. 14.

For action on purchase and operation of synodical camp.

—CHANGES OF PASTORATE—

Illinois

DIERKS, ROGER C. From St. Mark's Church, St. Louis, Mo., assistant pastor. To Calvary Church, Belleville.

FISHER, CHARLES R. From Third Church, Springfield, O. To Gethsemane Church, Cicero.

KISER, WILLIAM A. From Gethsemane Church, Cicero. Retirement.

Iowa

JOHNSON, ROGER. From First Church, Cedar Rapids. To graduate study.

PETERSEN, MARLO. From St. Paul's Church, Postville. To Faith Church, Eldridge.

Maryland

WOHLGEMUTH, HENRY K. Seminarian. To St. Luke's Church, Silver Spring, assistant pastor.

New Jersey

PORKER, WALTER. From Christ Church, Bridgeton. To Atonement Church, Asbury Park.

New York and New England

KIRSCH, JOHN A. W. From St. John's Church, Rochester, N. Y. To St. Paul's Church, Oswego, N. Y.

MCKNIGHT, HENRY T. From Concordia Church, Buffalo, N. Y. To St. John's Church, Altamont, N. Y.

SCHILKE, ALBERT P. From Good Shepherd Church, Norwalk, Conn. To synod field missionary.

Northwest

BURCHETT, ROGER P. From St. Paul's Church, Metropolis, Ill. To Lake Park Church, Milwaukee, Wis., assistant pastor.

Pacific

KRAGTHORPE, MAYNARD. From St. Matthew's Church, Renton, Wash. To Gloria Dei Church, Kelso, Wash.

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PACIFIC SOUTHWEST

DORN, J. GEORGE. From St. Mark's Church, San Francisco. Retirement.

NASSEN, RAY B. From St. James' Church, Central Valley, Calif. To Redeemer Church, El Monte, Calif.

OLSON, STANLEY E. From Faith Church, Yuma, Ariz. To Los Angeles, Calif., Synod director of Christian education.

PENNSYLVANIA MINISTERIUM

DOAN, GILBERT E. From assistant campus pastor for the Philadelphia area. To campus pastor.

FREDERICK, DAVID H. From St. Stephen's Church, Bethlehem. Retirement.

PETERS, JOHN V. From Holy Trinity Church, Catasauqua. To St. Peter's Church, Bethlehem, associate pastor.

RENNINGER, JESSE B. From Trinity Church, Steelton. To Muhlenberg College, assistant professor of religion.

PITTSBURGH

HOCH, PAUL. From Grace Church, Victoria, B. C. To Hebron Church, Blairsville, Pa.

MILLER, FRANK H. From Penn Church. To Christ Church, Murrysville, Pa.

MILLER, HARLON M. From Spring Church-Oklahoma parish. To Grace Church, Conneaut, Pa.

NEWMAN, MELVILLE D. From West Sunbury parish. To Ringgold parish.

SOUTH CAROLINA

SATTERWHITE, JOHN L. From St. John's Church, Beaufort. To St. Johannes Church, Charleston.

TEXAS-LOUISIANA

BECHTER, PAUL. From Holy Cross Church, Yoakum, Tex. Retirement.

VIRGINIA

PILSECKER, CARLTON E. From St. Paul's Church, Maryville, Tenn. To graduate study.

WARTBURG

HERING, JOHANNES S. From St. John's Church, Bremen, Ill. To graduate study.

JAMES, PAUL. From Lyons-Pell Lake parish. To graduate study.

KNAPPE, WOLF D. From St. Stephen's Church, Belleville, Ill. To Lyons-Pell Lake, Wis.

OTH, DAVID. From Redeemer Church, Milwaukee, Wis. To St. Stephen's Church, Belleville, Ill.

ORRECTION. The Rev. Lloyd Franke continues as pastor of Bethlehem Church, Durham, Wis., while temporarily conducting services at Mt. Olive Church, Mukwonago, Wis.

MISSIONARIES

DEPARTURES

OORE, GEORGE. To Lutheran Mission, Monrovia, Liberia, West Africa, Aug. 11.

DECEASED

THE REV. FRIEDRICH H. ATHENTADT, 83, a retired pastor of the Wartrg Synod, died Sept. 4 at Dayton, Ohio. Pastor Athenstadt, a native of Germany, as a missionary in South Africa for seven ars. In 1907 he came to America and rved as pastor in Illinois, and later at on Church, Holland, Ia. He retired in 34.

He is survived by a daughter, Ursula henstadt, Dayton.

Funeral services were conducted Sept. 7 the Rev. J. Alfred Updegraff, pastor of e Church of Our Savior, Dayton. Interent was at David Cemetery, Dayton.

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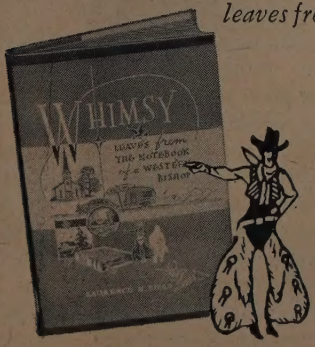

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IN CONCLUSION

ON OR ABOUT Nov. 1, 1962, I'll be looking for a call to a congregation. If you hear of someone needing a pastor then, let me know. The reason is that THE LUTHERAN, along with the United Lutheran Church itself, will go out of existence about that time, I feel sure.

The church merger discussions which we reported last week seem likely to be completed successfully sometime in the 1960s. The new church will have a new paper, and a new paper deserves a new editor.

If we make many such errors in THE LUTHERAN as we made last week, though, it's doubtful whether the ULC will keep me as editor as long as 1962. We had on page 5 a picture of eight men and said they are "the steering committee of the Joint Commission on Lutheran Unity." That was like printing a picture of the manager of the Milwaukee Braves and saying he would lead the Yankees to victory in the World Series.

The picture we printed was not the one I scheduled, the steering committee, but the eight presidents of National Lutheran Council churches. Same size pictures, eight men in each, and four of the men (Benson, Fry, Jensen, Wargelin) were in both pictures. It was an easy mistake to make.

BUT WHAT a difference! The other four men in the picture we printed are presidents of the four churches planning a different merger. There are two committees, planning two mergers. It's sad that all eight men aren't on one committee, working for just one merger, but they aren't. Maybe our mistake reflected wishful thinking.

There are problems still to be solved in our merger, but the men studying them are so reasonable and have such a desire to succeed that I don't see how they can fail. If all the rest of us, when the plans come to us for inspection, are as reasonable and eager, success is certain.

Biggest problem is how to provide a fair share of "state's rights" and still have an effective central government. Shall synods support and control the theological seminaries, for instance, or shall much authority be given to a church-wide board of theological education?

Such problems are not so difficult in the church as in the national government, because in the church there is no sharp clash of sectional interests and ways of thinking. But there has to be room in the church for ideas to hatch and develop in various areas without being stifled by bureaucrats. A central government has a tendency to become routine-minded.

The opposite danger is that the church in some areas becomes self-satisfied and inert, and needs somebody with authority to stir it up. In the United Lutheran Church at present, for example, it seems that nothing can be done in prescribing a few vitamins for our poor little Missisippi Synod.

OUR LEADERS will work out wise merger plans eventually, and we shall all have opportunity to discuss them thoroughly before the final vote is taken. There will be grumbling here and there, especially among those who don't have sufficient background information on the problems involved. It's unlikely that there will be any serious objections.

Fortunately for us, our Lord is the real President of the church. He expects us to exercise good sense and good will, but he makes the final decisions.

—ELSON RUFF

The Dramatic Touch—an Advent Wreath

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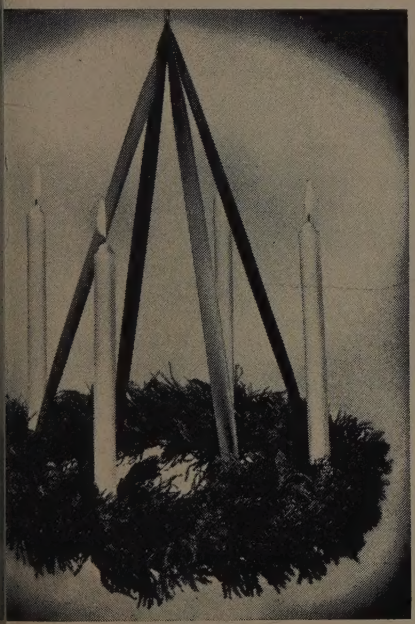

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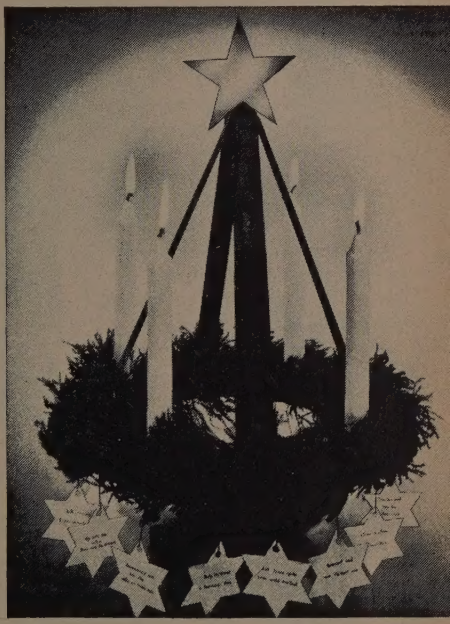

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